

The Missionary Herald

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AUGUST is a lazy month. It is vacation; when one casts off responsibilities, forgets the usual obligations, and is inclined to let the world go its own way. It is a poor time to solicit gifts, to urge duties towards others, and, in particular, to press foreign missionary needs. Churches are closed or running on a reduced schedule, pastors are away, nobody wants to start anything or to push anything. The impulse is to let go over whatever hasn't been attended to before August. It must wait. Nothing can be done now.

But August happens to be the critical month for the American Board. It closes the fiscal year. It determines whether or not there shall be a deficit. It sends cheer or dismay to the 600 missionaries on the fields. It pre-determines how the next year shall be planned. It sets the pace.

Wherefore we must plead for attention in August: that belated church donations shall be gathered and forwarded; that the intended but delayed individual gift shall be sent *now*; that a special or extra effort shall be made, wherever possible, to stay the decline in receipts and to turn a threatened deficit into an exhilarating increase.

War Department and Navy Department, training camps, munition factories, shipyards, the whole host of industries producing supplies and equipment for the soldiers who have gone or are going to the front—all will be working at top speed right through this August. It is not a lazy month this year for multitudes of people and for numberless organizations. Surely the Church of Christ cannot drop its obligations in these strenuous times, just because it is midsummer. The ex-

gency is too real, the situation too serious, to falter now. Vacations are in order, but not without providing for the needs of our great and challenging undertakings. Our foreign missionary work must not be left to go by default.

THE latest information as to conditions in the Turkish empire is contained in a cable from Switzerland reaching America July 7. It reports

In Desperate
State

the number of destitute Armenians, Syrians, and Greeks now in Asia Minor, Syria, and Palestine as a million and a half, and declares relief demands as inexorable, since the Imperial policy supports the army at the expense of all other demands. Practically all now destitute were self-supporting before the war. "Attempts by deported people to engage in self-supporting work are generally prevented. Business is paralyzed, animals are requisitioned, schools and churches are closed, and buildings used by the military. Prices of food and other necessities of life have increased several hundredfold and are going higher." The cable deplores the process of exterminating or materially diminishing these Christian races, since the future hope of upbuilding or regenerating the empire lies in this democratic element. The American missionaries still on the field declare they can continue work for the destitute as in the past, but funds now in Constantinople are exhausted. The message states the present need as follows: "For keeping people alive, food, clothing, shelter for million most needy, \$100,000; for providing work for women, \$20,000; supporting thirty-five thousand orphans, \$30,000. Total monthly need, \$150,000."

CHINA has had another emperor; a little emperor for a little while. What other land is there under the sun that could sustain with a sober face such a revolution as has just collapsed in China? The story of it reads like comic opera; only one knows it was not comic, but a serious crisis, despite the posing, the fierce but mostly bloodless fighting, and the divergent views of what, after all, they were fighting for.

At this distance, and lacking information on many important points, we cannot attempt to adjudge precisely what has happened. We may regret the overthrow of President Li, who showed himself a true patriot and a man of unflinching personal courage, if lacking somewhat in resoluteness as an executive; and we may rejoice over the discomfiture of the notorious Gen. Chang Hsun, who has for long been a menace to China's welfare and progress. Six years ago he and his troops ravaged Nanking till it was said the city paid him \$30,000 to leave, and breathed freer when he departed. His followers were really robbers. Yuan Shih Kai used him much as the Sultan of Turkey has used Kurdish bandits. The saying went that Yuan only half controlled Chang; that Chang only half controlled his men; and that the men had no self-control. It is a fairer day for China when Gen. Chang Hsun is down and out.

It remains to be seen what will happen now that Vice-President Feng is made president and Tuan is once more premier; what will become of parliament and the constitution it was with difficulty constructing; how the several northern provinces and their governors will adjust their rival ambitions; and how North and South will once more seek to compose their differences and unite in maintaining one nation. If Peking escapes looting, if order is restored without further strife, if military rule quickly yields to a government of law and order, China

will face the future with renewed courage. One more drive at the republic will have failed, ignominiously failed; and the stability of the republic will be by so much the more assured.

It was characteristic evidence of China's calmness in the midst of what in other lands would have produced a panic, that life went on much as usual in Peking while armies were being brought in by three railways to surround the city. For the missions, examinations and commencements were held at the several colleges. Speeches were made, degrees given, and vacation plans formed quite as if the ordinary routine of life were to be depended upon. And so it proved. They do these things differently in China. And nothing seems to disturb the missionaries and their work.

NONE of the Allies, unless perhaps Russia, is being more deeply affected by the great war than is Japan. A letter from a valued correspondent in Tokyo, not a missionary of the American Board, remarks upon the critical character for Japan of the world situation today. Alone now among all her allies in the conflict, she remains a rigid bureaucracy. If the Central Powers are defeated in the war, it seems inevitable that their despotic governments must succumb, which would leave Japan the only non-democratic nation of the first rank on earth. Russia's overturn has made Japanese imperialism tremble.

Our correspondent feels that Japan's statesmen recognize the seriousness of the situation; they realize that they must adjust themselves to the prevailing political tendencies the world over. The task is enormous and difficult. With much painstaking and adroitness they have built up in years past an emperor cult, the like of which the world has hardly seen before; and now it appears to be out of date and impossible in this modern world. How shall they reform their internal affairs and re-

China's Republic
Emerges Again

Japan at Parting
of the Ways

adjust, while they still maintain, their foreign relations?

Here is where America's chance appears—and that of her missionaries. Japan is coming to realize that in these troubled times the United States is her best and most useful friend. Cordial sentiment toward America, a new neighborliness, is growing fast. Better understandings are coming, especially now that the temper in the United States is changing to a more friendly attitude, and suspicion that Germany has been seeking to sow dissension between the two countries has produced a reaction that makes for a renewal of better relations. It is the hour of opportunity for helping Japan to come into line with the trend of events. And by that token it is the supreme moment—here is where our astute correspondent comes out—it is the supreme moment for missions manned by Americans in Japan. What a chance for the investment of one's life; or for the investment of one's money in the support of a missionary's life!

THE bare announcement in the July *Missionary Herald* of the death at Harpoot, Turkey, April 27, of Mrs. Henry H. Riggs conveyed all the information that was then received. It has since been learned that she died of typhus



MRS. H. H. RIGGS

fever; that from a sharp attack of sickness which it was feared meant that dread disease she had seemed to be recovering; that apparently she fell victim to a relapse or in her weakened state caught a fresh contagion. Inasmuch as it had been reported that all the Harpoot missionaries had left that station and were on their way out, it was reassuring to learn decisively that Mrs. Riggs's earthly life was ended in her home and

from natural causes. She was the seventh of the Turkey missionaries of the Board to die of typhus since the war began; three of the seven were physicians.

Mrs. Riggs was of the best missionary stock; daughter of Dr. and Mrs. H. N. Barnum, and granddaughter, on her mother's side, of Dr. William Goodell. She was a fine flower of that stock. After studying at Dana Hall, Wellesley, and at Lasell Seminary, Auburndale, she sailed from Boston, August 31, 1889, and has ever since, for more than twenty-seven years, been stationed at Harpoot. As a single woman, her field of work lay among the women of the city and in teaching in the girls' department of Euphrates College. Her ability and devotion were conspicuous. Born in the land, knowing its people, their language and their life from her earliest childhood, she was able to get close to their hearts and to serve them in their deepest needs. Calm, patient, deeply religious, brave and cheerful, she was a tower of strength in the station.

On May 2, 1907, Miss Barnum became the wife of Rev. Henry H. Riggs, then president of Euphrates College, and for the last ten years, in addition to her home duties, she has carried a heavy load in charitable and college work and in ministering to the women. Her early death, following in scarcely more than a year that of the little daughter, Annie Barnum Riggs, is a crushing blow to her husband and a heavy loss to Harpoot and the Eastern Turkey Mission.

NOT all the war's adventure or danger falls to the lot of the soldier. Non-combatants share in the perils and the excitement.

Our missionaries in some cases have found themselves in the thick of trouble. A recent letter from a missionary of the Woman's Board in the Balkans reveals the fact that she and those with her were living in the basement of the house; that they all

Another Life
Laid Down

In Perils Oft

wore gas masks; that two gas shells had fallen on the third house from them; that they had had several remarkable escapes from death. No school had been held for six months, nor church services. Teachers were working as nurses' aids in the hospital not far away. Some damage had been done to four of the buildings by the enemy's shells. The prefect and other officials had proved very kind. Almost no mail had been received from the homeland, or even from friends in other parts of the Balkans. Yet she was not lonely, "for there is so much work of various kinds." At the time of writing the garden was demanding attention, "when there are no shells, so we can work there."

In view of the questions and protests which the above facts may stir in the minds of our readers, we feel compelled to add a sentence from the letter: "I could go away from the city if I wished, but I do not want to. I am glad our Board does not require us to leave our station because of danger, for then we are most needed. I take the responsibility upon myself of staying, and do not want the Board to be blamed. We received the letter saying we could leave if it seemed wise. I am not going away unless it is necessary, which we do not expect."

THE Gilbert Islands hold a warm place in the affection of all Congregationalists, American and European. Hiram Bingham is a name to conjure with when speaking of the Pacific Island Missions, and the *Morning Stars* have successively sailed into the imagination and confidence of thousands of Sunday school scholars, children and adults. It is well known to many of our readers that the American Board's missions in the Gilberts comprised the islands north of the equator, while the London Missionary Society occupied those south of that line.

Thus two Congregational missionary Boards, one English and the other

American, were carrying on two separate missions for a single group of islands with a total population of not more than 27,000 people. The cost of transportation, of workers and supplies, was large, as the story of the *Morning Stars* will show. The London Missionary Society has a large ship, the *John Williams*, that plies among all the islands occupied by them in the South Seas, including their portion of the Gilbert Group.

After much careful investigation and consideration, it has been made clear that either Board could conduct the work of the entire group more economically and with far greater efficiency than two Boards can do it. Because the Islands are under the British flag, and since the London Missionary Society has an experienced and most efficient missionary in Mr. Goward, and a vessel capable of caring for all transportation needs, the Prudential Committee some time ago offered to transfer to the London Missionary Society all of its right and title to its missionary holdings in the Islands, and to pay the Society annually for five years a sum approximating what the maintenance of the work has cost the Board each year for the last five years, if that Society would take upon itself all responsibility for all of the missionary work of the entire group. After a deputation consisting of Secretary Lenwood and Rev. A. J. Viner had visited the Islands and made their report, the London Missionary Society decided to accept the offer of the Prudential Committee, and on July 1 of this year assumed all the responsibility hitherto carried by the American Board for missionary work in the Gilbert Islands.

THE island of Nauru was under the German flag when the Central Church of Honolulu began an independent work there by sending Mr. and Mrs. Philip Delaporte as its missionaries. Subsequently this work was passed to the

Gilbert Islands
Transfer to
L. M. S.

Transfer of
Nauru

American Board, the church providing the funds for the support of the work. By the fortunes of war this island has now become a part of the Gilbert Group, and Mr. Delaporte, of German birth, has been asked by the governor not to return. The London Missionary Society has taken over the work of Nauru upon somewhat similar terms as responsibility for the rest of the Gilberts was assumed, and will carry on the work there as a part of its Gilbert Islands Mission from July 1. Mr. and Mrs. Woodward, who were members of the Gilbert Islands Mission of the American Board, have been transferred to the Philippine Islands Mission, taking with them the launch for which they had secured funds in this country. It was understood by the donors that if the vessel was not needed for the Gilbert Islands, it was to be used in some other needy island mission. It will be a powerful auxiliary to the evangelistic work along the north shore of Mindanao.

Many will share in the reluctance with which we yield the interesting, successful, and romantic Gilbert Islands Mission to the London Missionary Society; and yet no one who understands the facts and realizes the long and successful experience our sister society has had in prosecuting South Sea Islands missions for a century can doubt the wisdom of the step.

REV. JOHN T. TUCKER, of the West Africa Mission, *en route* from England, stopped off in Portugal for the purpose of learning the language of that land, as Angola, the field of the mission, is Portuguese territory. During his period of study at Lisbon he engaged in some evangelistic tours with one of the Protestant pastors there. In that way he came to know directly of the evangelical work being done in the provinces, besides learning various idioms peculiar to those districts. He felt that linguistically these journeys were worth while.

And now that he is back in Africa and at Dondi he finds that his visits served the purpose also of arousing substantial interest in the work being done in Portuguese colonies by foreign missionary societies. One of the younger men took it upon himself to raise money for the West Africa Mission, and as the first contribution sent \$50. Though the amount was not large, it was doubly welcome, as it witnessed to the interest being taken in Portugal in the work undertaken for natives under Portuguese rule. It was regarded as the harbinger of a time when Protestant work in Portugal should be directly represented in mission work in Angola.

THIRTY-THREE Oriental beggars, we are informed, were released from Ellis Island, New York, about the middle of June. They had been detained there awaiting deportation, which it was then recognized had become impracticable. So they were set free. They are Chaldean Nestorians, professional solicitors, who have been working the churches and Christian givers throughout the country in the professed interests of the sufferers in Turkey and Persia. The authorities found in their possession forged credentials, fictitious letters, and rubber stamps imitating the seals of Oriental bishops. They were equipped for business.

It would be a hasty conclusion and unwarranted that all men of Asia seeking relief for their countrymen are frauds. But it is in order to suggest caution in receiving and aiding such applicants. Testimonials should be scanned with care; personal inquiry made, if possible, of those who may be expected to know concerning them. Moreover, it is generally unwise to contribute funds directly to such solicitors. If genuine they will agree, will even prefer, that funds should be sent to some accredited treasury for forwarding. Their pleas, if authentic, are in line with some of the responsible

Let the
Dogs Bark

Two Birds
with One Stone

and attested relief funds. This is a time to be sympathetic and generous, but it is no time to be easily cajoled by the pitiful tale of a smooth stranger.

THE war has obscured many noteworthy events and overturned many plans. The proposed celebration of the martyrdom of John Hus, the five hundredth anniversary of which occurred July 6, 1915, proved impossible on any such scale as was planned, as the city of Prague was then distracted with the sufferings of the war. So now the four hundredth anniversary of the Protestant Reformation, which was to have been elaborately observed this year in connection with the anniversary of the nailing of Luther's theses to the door of the Wittenberg church on October 31, 1517, seems likely to be dimmed in men's thought by the preoccupations of a war-swept world.

Yet the great event cannot be altogether overlooked because Christian nations are at strife with one another, or quietly suppressed because Germany is now odious in our eyes. Luther and the Reformation and the great principles of that Reformation: the Power of Faith, the open Bible, the Right of Private Judgment, Civil and Religious Liberty; these all remain quickening ideals that call for reaffirmation.

Several denominational bodies are planning special features for their observance. Lutherans are said to be raising a memorial Jubilee Fund of \$10,000,000; Presbyterians are founding chairs of Bible teaching in many of their colleges. The Dutch Reformed Church is raising a million dollar fund for celebration and \$100,000 for a Schaff memorial building in Philadelphia. We Congregationalists, with our eye on Plymouth, 1920, and our Tercentenary Campaign and its fivefold program, will hardly devise special objects to be pressed in connection with this year's anniversary. Yet we ought not to miss the stimulus of recalling the great upheaval of the Reformation

and its mighty and energizing truths. A fine send-off for our churches as they renew their activities next autumn will be an observance of that pivotal date, October 31. The slogan that carries the idea is "to celebrate the Reformation of the Sixteenth Century and to hasten the Transformation of the Twentieth."

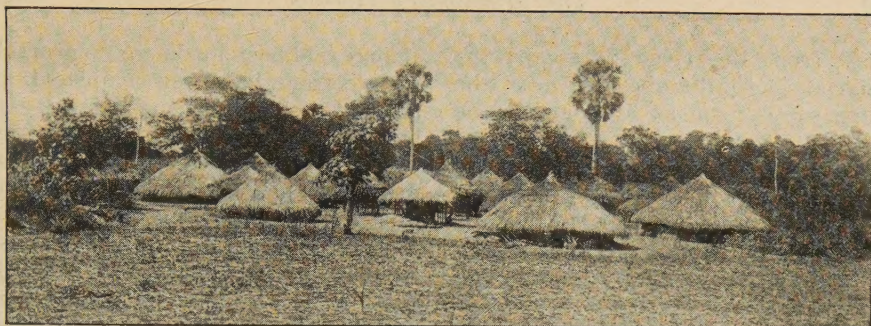
OFFICERS and office employees of the American Board and the Woman's

Board of Missions, to the number of fifty or more, were guests on the first

Saturday afternoon in July of Mr. and Mrs. Henry Harrison Proctor and Mr. and Mrs. Charles A. Proctor, of Boston, at their summer home on Little's Point in Swampscott, Mass. Mr. Proctor, senior, is well known in Congregational circles as an honored member of the Old South Church, Boston, and for his connection for a dozen years or more with the Prudential Committee of the American Board; while Mrs. Charles A. Proctor, his daughter-in-law, is a member of the Executive Committee of the Woman's Board, and has an "American Board connection" also in that she is the daughter of the late Colonel Hopkins, for a long time on the Prudential Committee. The guests were transported from Boston by special car and automobile to "Blythswood," as the beautiful seaside home is called. After lingering over the hospitable luncheon served in the dining rooms, whose wide windows looked straight out to sea, and on tables on the terrace just outside the dining rooms, the guests were given the freedom of house and grounds. The young folks played croquet or scrambled over the rocks. The flower lovers delighted in the rose garden, exclaimed over the peonies still in a wealth of bloom, over the profusion of crown imperial lilies and the countless lesser blossoms in every direction. Probably never before had so many home workers of the Boards been brought together for fellowship, and they were most appreciative of the thoughtfulness of their hosts.

Celebrating a
German Hero

An Unusual
Gathering



NATIVE VILLAGE IN THE BUSI LOWLANDS

OUR LATEST STATION IN AFRICA

"GOGOYO, M. S.," appears on the date line of our latest letter from Rhodesia. "M. S." stands for "Mission Station," and its appearance in connection with the name "Gogoyo" denotes that the American Board has entered upon the task of establishing a new outpost on the thousand acres granted it by the Portuguese authorities near the kraal of Chief Gogoyo, of whom readers of the *Missionary Herald* have seen spicy accounts already. Dr. William T. Lawrence, who has been at Mt. Silinda since 1900, was the member of the mission chosen to take charge of the new station; and he, with Dr. Wilder, of Chikore, and Mr. King, of Mt. Silinda, went to Gogoyo early in January, and decided upon the exact site for the first mission home. Dr. Wilder and Mr. King returned to their respective stations,

and Dr. Lawrence set heartily to work.

There are many problems connected with starting a civilized community in a wild country, and progress is necessarily slow. A survey of ten weeks' work is encouraging, however. Dr. Lawrence's first problem was to get his fifty workmen and carriers across the Busi River, which he found so swollen by the rains that it was impossible to ford it. After a search the men found a little, leaky bark canoe; but no one in the party dared to paddle it across. At last a native came along who lived near the river and who was willing to

transport the caravan over. It took him late into the night and a part of the next morning to ferry them, two at a time, to the other side.

The workmen arrived, Dr. Lawrence had to select suitable locations for first mission buildings—far enough



A PRIMITIVE SMITHY

This African blacksmith, with his stone forge, can do a very good piece of work. The "bellows" are the skin bags on either side of his youthful assistant

away from the river to escape the malarial mosquito and yet near the water supply; on as high ground as possible to avoid the heat of the valley, and yet not too inaccessible. Then he had to prospect for building materials: for stone for foundations, for clay suitable for making brick and roofing tile, for trees to fell and pitsaw for timbers, frames, etc., and for thatch grass for the temporary roofs. He has had to buy food for his small army of workmen from the natives of the neighborhood and to treat the medical cases which came to him, by barter and by kindness establishing the first points of friendly contact with the people who will later be flocking in to school and church.

While this first preliminary work was going on, Dr. Lawrence and the men lived in tents and rough shelters, but at the end of two months a great

change had been made. A comfortable little cottage had been completed, and the materials for a house twenty-eight by fifty-four feet in size had been prepared. A "kraal," or stockade, seventy-five feet square, was made to protect the cattle, which will be brought later, from the lions and leopards which overrun this wilderness. Considerable ground for orchards and gardens had been cleared of the rank undergrowth, and wide paths made between the buildings, gardens, camps, and springs.

The location has from 1,500 to 2,000 feet elevation, and lies to the west of a range of mountains which rise another thousand feet in the air. To the east of this range the country slopes in an unbroken plain to the Indian Ocean, some 150 miles away. This range of mountains shuts off much of the prevailing wind, and adds somewhat to the heat of the station. The place is about 1,000 yards from permanent running water, but there are no marshes in the vicinity, which is a safeguard from malaria. The river runs between steep banks forty feet high, and water furrows for irrigating purposes seem not practicable, so that some other means of bringing water up to the farm and the mission houses will be devised, and is the next important problem.

In spite of the effort and energy which the entire mission is putting into this new project, the old work at Silinda and Chikore seems to be going on more hopefully than ever. Good evangelistic work is being done at the outstations reached from these places, and is bringing hopeful results in districts which had seemed absolutely closed. Since the journey made by Messrs. Lawrence and Dysart into Portuguese East Africa last year, many urgent requests have been received from chiefs and people for schools and for regular preachers.

The sacrifice which the Rhodesia workers are making at this time of crisis calls for a deeper devotion in praying and giving on the part of the home friends of the great Cause.



VACATION ABOUT TO BEGIN

Boarders of the Mt. Silinda School starting to go to their home, down the Busi River—one hundred miles

REV. HENRY OTIS DWIGHT, LL.D.

By REV. GEORGE F. HERRICK, D.D.

DR. DWIGHT'S services under the auspices of the American Board ended some eighteen years ago. A missionary he always was, a son of one of the founders of the Turkey missions, and himself for thirty years one of the Board's foremost representatives at Constantinople. In the later years he was in the service of the American Bible Society in New York City, and its historian.

Dr. Dwight was an officer in the Union Army for nearly the whole period of the Civil War, and all his life through bore the marks of the soldier in his bearing and character. His walk, his alertness, his crispness of speech and of action, his contempt for sham and pretense and gush, were an inheritance from the experiences of the camp, the march, and the field of battle. But a heart, larger, warmer than was his, is very rarely met anywhere. He was a passionate lover of flowers, and to cultivate them in his own garden was his recreation. We were close associates for many years. I therefore knew him well personally and in the two lines of work in which he rendered distinguished service, viz., in the mission's Department of Publication and as the mission's representative before our own and other embassies.

His missionary language, of which he was facile master, was Turkish, and his thorough and appreciative study of

the real Turkish character made him confident of large results of effort wisely and perseveringly undertaken for that people. His work in the Department of Publication was, for the most part, not that of author, but that of translator and editor, and in these lines he never had a superior and few, if any, peers. His books in English give abundant evidence of his exceptional fitness for the literary work of the foreign missionary.

As the mission's representative before government officials, he did a work in the critical period of the eighties and the nineties of the last century for which no one else was then equal. He knew precisely what demands were to be made and when and how to press them. Only Dr. Washburn, his predecessor, and Mr. Peet, his successor, were his equals in this delicate and difficult work.

With Dr. Dwight's departure I lose the last of my life colleagues of the second generation of mission-

aries in the mission's educational and publication work. Barnum, Riggs, Greene, Chambers, Tracy, Dwight, worthy successors all of those of the first generation, have now passed away.

The work of the Board in Turkey, now in eclipse, will certainly and soon show larger, broader, and more vital and more permanent results than have ever appeared in past years.



HENRY OTIS DWIGHT

Born, Constantinople, June 3, 1843. Entered Ohio Wesleyan University; left college, 1861, to enter military service; mustered out, 1865. Business agent, A. B. C. F. M. in Constantinople, 1867-72; edited publications of the mission in Turkish, 1872-99. Resigned connection with Board in 1901. Recording secretary, American Bible Society, since 1907. Author: "Turkish Life in War Times," "Blue Book of Missions," 1905 and 1907, and several other volumes on Turkish matters. Died, June 20, 1917, Roselle, N. J.

RUSSIA IN THE CAUCASUS AND ASIA MINOR

BY REV. GEORGE E. WHITE, D.D.

THE people of the Caucasus are of many sorts. There is a top dressing of Russians holding government office or engaged in the larger business enterprises. On the great plains there are many Cossacks in the north. The south is the native home of the Georgians, a people partly Christian and partly Mohammedan by religious connection. There are great numbers of Tartars, some of whom are becoming affiliated with the Russian character proper. There are Armenians, Persians, and one must be careful not to omit the Circassians.

When we were boys we were taught that the finest type of the human race, the Caucasian family, originated in this part of the world, and the Circassians are perhaps the best typical representatives of the standards of manly strength, womanly grace, and human beauty. They are mountaineers by residence and by preference. The men are lithe, sinewy, and of fair countenance, unless browned by exposure to sun and wind. One story may be told which will illustrate their character and that of other people, perhaps, in that part of the world.

CIRCASSIAN DEVOTION

It was about the middle of the nineteenth century that the Russians were slowly penetrating the home of the Circassians among the mountains of the Caucasus. The brave Cherkez, to use their own name, were fighting a losing battle. One day, after suffering defeat, the Circassians took refuge in a mountain top. The victorious Russians encamped at the foot of the height. In the night watches, a Russian sentinel who was posted near the margin of a little mountain stream thought he detected footfalls on the opposite bank, and, peering into the darkness, he descried some one approaching.

It should be said that the great

leader of the Circassians was a sheikh named Shamyl, half prophet and half warrior, or wholly both, who was regarded with the utmost veneration by all his men and who was well known for a robe of white fur which he habitually wore. The Russian sentinel observed a Circassian stealthily approaching on the opposite bank of the stream. Restraining his impetuosity, he saw, after a little time, another arrive. The two men made but little noise. Soon there came a third, who wore the well-known white robe of the great Shamyl. The sentry could contain himself no longer, but, arousing his comrades, rushed upon the Circassians, who were occupied with launching a boat to make their escape by the stream, and cut them to pieces. But, as perhaps has been anticipated, the real Shamyl and his men took advantage of this diversion to make their escape in another direction. These three Circassians were a volunteer sacrifice to save their revered leader.

RUSSIFICATION AND THE FUTURE

This great region furnishes a fine natural basis for human life. The climate is good and the soil is fertile. The combination of mountain and valley, of upland and plain, makes an admirable home for occupation. The mines are rich. An inviting future should open out before the inhabitants.

The people of the Caucasus and the people of Asia Minor have more in common than a stranger realizes. There are Turks or Tartars in both, so also Armenians and Greeks, Circassians and Georgians. Only the Russian element has been lacking in Asia Minor, where the Turks are a larger proportion of the aggregate population than is the case in the Caucasus.

There is a steady process of Russification going forward, just as in the United States the process of American-

ization is established among all the constituent peoples. Russian is the language of the government, the mail, the telegraph, the business, and largely of the schools. If one is to get on he must learn that tongue. Some retain their old dialects, but the tendency is always for the young people to adopt the one speech that is used by all. Gradually the old languages are likely to disappear.

Similarly the process of assimilation in all the characteristics of the people toward the Russian standards accompanies the adoption of the new speech. The Slavic blood seems to have a virus all its own; a few drops injected into the veins of children seem to be sufficient to transform all other blood into one prevailing type. It is a fair question whether the Russian type itself will not be changed in time as a result of the absorption of so much that is alien. One feels everywhere that the government maintains a very strong hold upon the people, but that it does not squeeze them in an oppressive way. The citizens all quite understand that it is not good policy to break one's head against a wall erected by some government ordinance. But these laws do not too much restrict individual action. The people seem to be quite satisfied with the government. Probably none but a strong government could cope to advantage with the unruly elements of such a primitive, heterogeneous society.

THE CHURCH OF ST. JOHN

There are some Protestants of various sects in Russia, and certainly the millions who have been born into the Russian Orthodox system must command the interest of evangelical Christians. If they are superstitious, they are also characteristically reverent; if ignorant, they thirst for worth-while knowledge; if personally neglectful of the claims of religion, they respect those claims; if they are poor, belated, oppressed, unspiritual, there is the more reason for friendly coöperation

on the part of American Christians. If the church has denied liberty to its members, the spirit as well as the organization seems to be changing under the popular impulse. The lower clergy, the priests, are married men with a wholesome household life; the church buildings are light and cheery, the church music has wonderful power. Russian Orthodoxy permits the work of the Young Men's Christian Association; it encourages the circulation and reading of the Bible. The people of Tolstoi will not be content with a condition that is spiritually numb. They will demand religious life in their churches. Peter is the apostle of the Catholic Church as Paul is the apostle of the Protestants. One of the first acts of the new Russian Government is to proclaim religious liberty, and there is real reason to link the Russians with the name of John, the apostle of love.

THE SERVICE OF ANATOLIA COLLEGE

Education seems to be steadily making progress. This is partly on normal Russian lines and partly by national schools representing the various tribes and religious sects. The tendency, however, is steadily to conform to the national system of education. But the schools are neither so numerous nor so well advanced as they should be in order to meet the real needs of the people.

Americans need no reminder of the services of colleges in forming and directing public movements as well as in educating many individuals, some of whom will be leaders in church, state, and society. Anatolia College, at Marsovan, occupies a unique position at this time. It is almost the only American college accessible with a Russian department already in being, a constituency among the Russian people, a foundation laid on which to build.

The college cannot do its work without ultimately large financial resources. Then, in addition to the American members of the faculty, and teachers for the Armenian, Greek, and



CHRISTIAN CONVERTS WAITING FOR BAPTISM — SOUTH INDIA

An example of the mass movements toward Christianity of which our missionaries write

Turkish departments, there should be at least one competent professor of Russian, an assistant and two instructors to teach the preparatory classes through the medium of their mother tongue. We have reason to expect, and should be prepared for, at least one hundred Russian pupils as soon as the spirit of war passes away and settled peace conditions are established.

THE RISING CITIZEN

I believe in the future of the Russians. The key to their character is perhaps to be found in the word *youthful*. They are the youth among the

nations of Europe. Peter the Great laid hold of the awkward, bashful boy by the coat collar, and yanked him forward to take his place among the society of the educated and refined of Europe. The youth has not fairly co-ordinated the use of his faculties even yet. His hands and feet are big and clumsy. They make missteps and misstrokes. They cause pain to his friends and humiliation for himself, but there is the virile life at the back of it all, the life of a vast number of common people. They suggest the remark of Abraham Lincoln, that the Lord must have loved common people or he would not have made so many of them.

CHRISTIAN MASS MOVEMENTS IN INDIA

THE winning of the East Indian to Christianity is usually accomplished by individual effort and by the ingathering of single members of different families or groups from non-Christian faiths. Now and then, however, large bodies or communities of the same caste are moved to give up their ancestral beliefs and turn in a mass to Christ. These mass movements began in South India, but within twenty-five years have come to be well known in Northern India. In the Punjab they appeared first in the field of the United Presbyterian Mission, and then in the United Provinces under the Methodist Episcopal Mission. The Methodists have, indeed, been leaders in the movements in both North and South India.

In a recent number of the *International Review of Missions*, Bishop Frank W. Warne gives an illuminating study of the experience of the Methodist Church in dealing with the mass movements toward Christianity on the part of people within Indian caste bounds. The first movement began in 1860, among a class of people numbering 5,000. Some were farmers, some thieves—some both. The first year

only a few families became Christians, but a few more followed each year. The caste community idea soon appeared, for the first members of the caste prayed and worked so heartily for the rest that practically the whole community were converted.

The next movement was among the 1,500,000 of the Sweeper caste in 1866. The missionaries were afraid to baptize the large numbers of poor and ignorant people who made application, so they baptized slowly; but the movement swept on, and even now breaks out every now and then in a new place.

A mass movement among the weavers in Gugerat, which began some twenty years ago, has resulted in a Christian community of 20,000. Within the last ten years, in another district, 10,000 have been baptized, and thousands more are on the waiting list in the midst of fearful persecution. At the last enumeration, the number of baptized Christians was 386,000, and the waiting list contained 150,000 names.

The movement is among people who live outdoor lives. The mothers are not shut up in zenanas, like the high-caste women; hence the children are healthy

and active. This health implies intellectual possibilities. Dr. Warne quotes a case in point:—



A CHRISTIAN FAMILY IN A VILLAGE NEAR AHMEDNAGAR

"At a recent conference I heard one of our Indian ministers, who is the pastor of a self-supporting Indian church, give a series of addresses that in mastery of the Bible teachings on his subject, in the ingenuity of his outline, the aptness of his illustrations, the beauty of his expression, his eloquent delivery and spiritual power with it all, would do credit to the strongest missionaries that I have ever heard of any denomination in India. One of our missionaries said to me: 'I baptized him as a little boy, from among one of India's lowest castes, in one of the poorest villages, when he had not a rag on him. I gave a teacher one rupee a month to start a night school in his village, and from that he has pressed on, and has taken all the courses of study our church provides.' He is an outcome of the movement, and there are many other cases."

The mass movement in the mission of which Dr. Warne writes is the fruit of prayer and Bible study. In the beginning of the great advance the people came to the missionaries, saying: "We are discouraged because we are but a little company in the midst of millions of non-Christians who overshadow and overwhelm us. What shall we do?" The missionaries answered:

"Study with care in John's Gospel Christ's promises concerning what would be accomplished after his as-

cension through the outpouring of the Holy Spirit upon his followers. Then study the Acts of the Apostles, and mark the outcome." By and by they began to say: "We see. We are like the early Christians, a little company in the heart of a non-Christian world. We see what they did, and we are going to pray as they did." Therefore, the secret of the mass movement is the volume of prayer that preceded it and has accom-

panied it. One most hopeful accompaniment of this mass movement work is the development of what is practically a laymen's movement. In the Hindustani-speaking country the caste community in each village has a headman called a *chaudhri*. These have always been the leaders of the social and religious life of their community as non-Christians. When the community becomes Christian, the missionaries take over the *chaudhri* as leaders, if they are men of suitable character; if not, the Christians elect other men whom the missionaries teach, that they may teach the people. They are unpaid workers, and their numbers run into the thousands.

The responsibility of changing customs as to marriage and burial, as to feasts and the removal of idolatrous practices, is intrusted to them. In some places the Indian preachers and missionaries do not baptize any converts until recommended by the *chaudhri*. In short, the *chaudhri* shares the responsibility that was formerly thought to belong entirely to the pastor. He appreciates the honor done him and instructs his people in religious matters, takes their collections, and is in a measure responsible for their conduct.

The fruits of the Spirit among mass movement Christians are genuine and evident. Men who were robbers are now evangelists. Farmers work all day in their fields, and then go out in the evenings and teach the people what they have learned of God. There is in many places a praying church, and the humble village Christians talk to God in a simple, beautiful way. Dr. Warne speaks of the transformations wrought in the lives of Indian workers, and says: "I was recently touched to hear concerning several of our Indian ministers that for years, unannounced to any one, they had fasted one day out of the week. Needless to say, they are leaders in the very heart of the movement."

The latest stir is among the depressed outcastes, 50,000,000 in number. A little above them are the great middle castes—forming the greater part of the nation—the millions in whose hands, to a large extent, is the future of India. Above these again are the higher castes, among whom educational, zenana, and other missionary agencies are at work. Dr. Warne declares that he confidently expects a mass movement among the Brah-

mans toward Christianity, and closes his wonderfully inspiring article by saying:—



READY FOR A STREET SERVICE

Preachers and musicians at the right; a sample of the audience at the left

"Mass movements have brought to light the unexpected fact that the caste system, Satan's master stroke among the Christless nations, is being overruled and used by the great Head of the Church as a pathway into India's social citadel, and that it will help rather than hinder the establishment of Christ's Kingdom among India's caste people, and ultimately aid in the evangelization of one-sixth of the human race."



CONTRASTS IN ARCHITECTURE AT ONE OF OUR MISSION STATIONS

Christian church and Hindu temple at Manepay, Ceylon

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	\$15,752.08	\$10,672.83	\$509.49	\$892.58	\$1,000.00	\$856.00	\$29,682.93
1917	17,683.88	2,933.43	782.75	1,938.84	5,000.00	980.50	29,319.40
Gain	\$1,931.85		\$273.26	\$1,046.26	\$4,000.00	\$124.50	
Loss		\$7,739.40					\$863.53

FOR TEN MONTHS TO JUNE 30

1916	\$228,826.59	\$35,350.19	\$13,284.15	\$142,286.25	\$36,445.00	\$19,195.68	\$475,387.86
1917	236,490.45	34,767.69	11,907.40	162,326.94	41,675.00	19,271.60	506,439.08
Gain	\$7,663.86			\$20,040.69	\$5,230.00	\$75.92	\$31,051.22
Loss		\$582.50	\$1,376.75				

THE FINANCIAL SITUATION

WE are obliged to record the third succeeding month of diminished receipts, which would seem to indicate a tendency in that direction, dating from the entrance of our country into the war. Yet we are not positive such is the case. If we can judge from the tenor of letters reaching us from old-time friends, there are a good many in different parts of the country who watch the receipts of the Board from month to month, and who stand ready to strain a point in its behalf if occasion demands. That such an occasion is now in view, and that it may easily develop into a crisis, these friends should begin to realize. Two months remain—one month from the time this number of the *Herald* reaches our constituents—and our gain over last year is considerably below what is demanded if we are to cover the necessary expenditures of the year, increased as they are by war emergencies. Moreover, the gain accumulated early in the year is in process of being wiped out by this series of bad months.

One ray of hope may be discerned in the record of the month: the church offerings exceed those of June a year ago, the loss being wholly in individual donations. In no quarter do we long more for a strong upward swing. If the churches have really been stirred by our special war literature, and if pastors are putting it up to their people to do their full duty to the foreign work in the midst of war appeals, the officers of the Board will take courage. But individual friends must also stand by with steady loyalty, since we count upon a considerable increase from that quarter. The other day we received from one family a check for \$1,600 toward the regular budget of the Board, and hardly had we acknowledged this when the same family sent \$100 additional for the extension work in the Philippine Islands. A hundred friends of that spirit and ability would solve the problem of the year. Let each do his part in the light of the situation revealed by the tabular statement for the month, keeping clearly in mind that we need a total gain for the year of \$80,000.

A HOME MISSIONARY SENDS A MONTH'S SALARY

A draft for \$50 was received by the American Board's Treasurer recently that tells a story of generous and sacrificial giving. It was to meet a pledge made in the spring of 1915 for a room in the dormitory of a theological seminary at one of the China mission stations. The donor explained that the delay in his remittance was due to the fact that he had been without salary for two years past, and that now, having been called to the pastorate of a home missionary church in the Rocky Mountain district, sixty miles from a railway, he was sending the first month's payment of his new salary.

CHINA SENDS HELP TO ARMENIA

The following passage is from a letter of Rev. Lyman V. Cady, of our North China Mission, and illustrates the world-wide sympathy engendered by the Christian missionary. That native Christian in the heart of China whose compassion went out to the stricken Armenians is an earnest of the time when the "Good will to men," which was proclaimed at Bethlehem, shall be universal. As Mr. Cady says, "The Christian task is knit up round the world." He could appreciate this incident, and the other one which he mentions, the more because of his three years of service as instructor at Anatolia College, Marsovan. Here is the passage:—

"I want to tell you of a simple yet significant little envelope that came to me some weeks ago, containing one Mexican dollar. A Presbyterian Christian down at the city of Paoingfu, the place of the martyred Pitkin, had heard of the horrible sufferings of the Armenians, and wanted to do something to help. Accordingly, he sent a dollar up to Peking to Dr. Fenn, who asked me to see to its proper disposal. It was my good fortune to be able to

serve the desire of the Union Church here to make our Thanksgiving Day a day of remembrance of the Armenian people's suffering and of giving on their behalf, by giving to them as well as I could the picture of what the Armenians had been through.

"My intercourse with Compton and Mr. Elmer, and my personal acquaintance with some of the noble men who suffered martyrdom, gave me something of a more direct knowledge of the subject. Thus the Christian task is knit up round the world. And so I have the chance to ask our mission treasurer to transmit the dollar to Mr. Wiggin, with the request that it be credited to the proper fund."

SACRIFICIAL GIVING ON THE PART OF STUDENTS

If one knew the inside story of the campaign through the American colleges last fall to raise the Prison Camp Fund, it would stir new optimism concerning our students and their devotion. The giving on the part of our college boys should put to shame the so-called liberality of many who give out of their abundance, but without anything approaching self-sacrifice. The Young Men's Christian Association leaders at first planned to raise \$100,000. Soon they found the figures were passing \$150,000, and they actually reached beyond \$200,000 when the returns were all in.

The purpose of the fund was clear. The prison camps in each country were closed except to a few neutral secretaries. It was a triumph of Christian diplomacy to secure permission to enter these camps to work for the prisoners along social lines. Possibly 6,000,000 men were and are herded behind barbed wire stockades in the prison camps of Europe. One visitor testifies to the fact that in his stockade the prisoners were fed twice a day with a thin soup and a chunk of black bread, the soup being made frequently of a rancid oil in the absence of sustaining

food elements. One commandant of such a prison admitted that there was more sustenance in one cup of average strength *consommé* than his prisoners received in their entire day's rations.

Another secretary pictures a single prison pen containing 68,000 prisoners, where he made an attempt to segregate the boys that were living and dying among the men. He drew into a separate encampment over 1,600 boys, ranging from sixteen years down to twelve years of age—little boy heroes who had come in as drummer boys or who had run away from home to follow the army, yet suffering the very climax of human woe in these camps.

Of course, such facts would stir any group of impulsive and splendidly devoted Christian students. A few evenings since, some men were telling of experiences in their individual institutions. Down in Wesleyan one man had worked all the previous summer to pay his last year's debts. He returned to college with \$33 in his pocket. When this appeal for the prison camps was made, he subscribed \$100, though it was practically a certainty that it would remain a burden upon his shoulders for at least two years before he could clear the subscription. When a friend remonstrated, he said: "I have been looking for something hard that would make me appreciate just a little of what those men are going through. This was my chance."

In Penn State eighteen men on the Cabinet started the fund with \$515. Only one member held back. He was working his own way, and wore a seedy suit. He said nothing at the time, but returned later to contribute \$5, adding that in all the world he had just \$13, as the result of close scrimping and saving.

Another man had received \$25 from his family for his expenses at the annual "house party," where he was to entertain a girl at the college dances. The whole check went into this fund, but the story does not continue to tell us what he did with the girl that was

to attend the dance with him. Another man who was not ranked as a strong Christian made a sacrificial gift that changed his whole life, so that he now ranks as a strong member of the Young Men's Christian Association Cabinet. Jews, Catholics, and atheists all united in the \$4,000 raised in most significant unity.

At Syracuse the simple story was told, and twenty men subscribed \$357 as a start. After Chancellor Day had forbidden the students to raise a fund for prison relief, the campaign grew out into other lines of devotion, until eight men volunteered for the mission field in forty-eight hours, and a 400 per cent increase in the total missionary giving of the institution was recorded.

GOD'S WILL FOR AMERICA

[Richard Hovey, in 1898]

To what new fates, my country, far
And unforeseen of foe or friend,
Beneath what unexpected star,
Compelled to what unchosen end ?

Across the sea that knows no beach
The Admiral of Nations guides
Thy blind, obedient keels to reach
The harbor where thy future rides !

The guns that spoke at Lexington
Knew not that God was planning then
The trumpet word of Jefferson
To bugle forth the rights of men.

To them that wept and cursed Bull Run,
What was it but despair and shame ?
Who saw behind the cloud the sun ?
Who knew that God was in the flame ?

Had not defeat upon defeat,
Disaster on disaster come,
The slave's emancipated feet
Had never marched behind the drum.

There is a Hand that bends our deeds
To mightier issues than we planned.
Each son that triumphs, each that bleeds,
My country, serves its dark command.

I do not know beneath what sky
Nor on what seas shall be thy fate ;
I only know it shall be high,
I only know it shall be great.

FOREIGN DEPARTMENT

TURKEY

Our Turkey Missionaries

It has been suggested that the *Missionary Herald* print a list of the missionaries now in or recently arrived from the Turkish empire. While we do not definitely locate all the professors and teachers connected with Robert College and the Constantinople College, we do include the names of some of these college people who traveled with the American Board force to Switzerland. The record at last accounts stood as follows:—

Missionaries Now in Switzerland

From Constantinople: Mr. and Mrs. W. W. Peet; Mr. C. F. Ranney; Mrs. Etta D. Marden.

From Smyrna: Mrs. Samuel L. Caldwell and three children; Mrs. C. W. Lawrence and five children.

From Talas: Mrs. Henry K. Wingate and two children; Misses Clara C. Richmond, Theda B. Phelps, Fanny E. Burrage, and Stella N. Loughridge.

From Brousa: Miss G. Harriet Powers.

College People Now in Switzerland

Misses Lyon, Gardlock, Hurlburt, and Christie; Messrs. Hurlburt, Carl Gulliver, Pratt, Dean, Bredberg, and Pence; Mr. and Mrs. Estes and baby; Professor and Mrs. Watson and child; Professor and Mrs. Dyke and two children; Mrs. Macfarland and daughter; Professor and Mrs. Woods and baby.

Missionaries and College People Still in Constantinople

Mr. Luther R. Fowle; Misses Annie M. Barker and Anna B. Jones, of Constantinople; Mr. C. W. Lawrence, of

Smyrna; Miss Rachel B. North, of Mardin; Misses Annie T. Allen and Edith F. Parsons, of Brousa; Mrs. Vina M. Sherman, of Erzroom; and Miss Mary E. Kinney, of Adabazar; President and Mrs. Gates and two sons; Professor and Mrs. Huntington; Mr. Way; Professor and Mrs. Ormiston; Professor and Mrs. Anderson; Miss Sarah Anderson; Dr. and Mrs. Fisher; Mr. Allen; Dr. Louise Wallace; Miss Dodd; Mr. Scipie; Mrs. Scott and son; Misses Prime and Burns; Dr. and Mrs. Murray; Mr. and Mrs. Baldwin; and Mrs. Irwin and children.

At Interior Stations

Marsovan: Mr. and Mrs. Dana K. Getchell; Misses Frances Gage, Charlotte R. Willard, and Marie Zbinden.

Konia: Miss Cushman.

Smyrna: Mr. Samuel L. Caldwell; Rev. Alexander MacLachlan, D.D., and family; Rev. and Mrs. Cass A. Reed and child; Misses MacCallum, Ilse C. Pohl, and Minnie B. Mills.

Beirut: Mrs. Margaret R. Trowbridge; E. W. Riggs, wife and two children; Ira W. Pierce, wife and two children; Miss Margaret H. Campbell; Mrs. Fanny P. Shepard; Miss Florence Shepard; Mr. William L. Nute; Mrs. Harriet J. Fischer.

Hadjin: Miss Olive M. Vaughan.

Tarsus: Mrs. Thomas D. Christie.

Mardin: Mrs. Seraphina S. Dewey; Miss Diantha L. Dewey.

Adana: Dr. Cyril H. Haas; Miss Elizabeth S. Webb.

Marash: Rev. Edward C. Woodley, wife and three children; Rev. James K. Lyman; Misses Agnes C. Salmond, Ellen M. Blakely, Bessie M. Hardy, Annie E. Gordon, and Annie Marshall.



A PART OF BITLIS

The city is now in Russia. It is the site of the George C. Knapp Academy, for boys, which consists of a high school and seven lower grades; and the Mt. Holyoke School, for girls, including a high school and several lower grades—eleven in all. All the household work is done by the girls.

Sivas: Miss Mary L. Graffam.

Aintab: Rev. John E. Merrill, wife and three children; Rev. John C. Martin; Dr. Caroline F. Hamilton; Mrs. Elvesta T. Leslie and child; Misses Elizabeth M. Trowbridge, Lucile Foreman, and Harriet C. Norton.

The Days of Terror in Bitlis

It will be many years, if ever it comes to pass, before the full story of the experiences of the Christians of Armenia during the past three years is told. A letter has recently come to hand from Mrs. Harrison A. Maynard,

formerly of Bitlis but now located with her husband and Dr. Raynolds and Mr. and Mrs. Yarrow in Erivan, Russia. In it Mrs. Maynard gathers up the details of the days of persecution and of massacre in Bitlis in 1914. Without quoting the letter in full, we wish to make known the kindness of Mustafa Bey, the Turkish physician in whose hospital Miss Myrtle Shane and Miss Grisel McLaren had been helping. The letter runs:—

"One day, after all the other women of the city had been disposed of, the girls and women in the mission buildings were expelled from the school buildings and herded in a near-by garden, where they remained several days. Miss Shane and Miss McLaren entreated the Turkish physician in whose hospitals they had been helping to save the women. He immediately represented to the government that there were absolutely no other women who could do his hospital work acceptably, and that he must have them. His request was granted, and he immediately put each woman and girl to work at her special task. Some were to wash, some to dress wounds, some to cook, some to sew, some to carry water, some were sent to a near village to take care of flocks numbering 2,000 sheep, and the young women teachers were made supervisors of various parts of the hospital work. When government officials were likely to come to inspect the hospitals, the physician would especially warn the women to be busy at their tasks, that there might be no excuse for sending them to their death. The girls were so thankful for safety that they worked willingly and even cheerfully, much to the physician's satisfaction and their own good. They put on the funny bloomers, discreetly covered their faces, and went blithely out in companies to bring water from a distant fountain. The girl superintendents went through the streets to their work in other parts of the city without molestation.

"When the American consul sent for

the missionary ladies to leave, they went with great reluctance. But after their departure Mustafa Bey did not relax in his vigilance. Of course, the girls and women lived in constant fear. Some, indeed, were taken from the school as wives by Turks, even little girls. But as far as possible, Mustafa Bey prevented their being taken.

"Several times the government demanded that Mustafa Bey give up all those in the school to their fate, but he made one excuse or another. Just the day before the city was taken by the Russians a last demand was made that the women be given up. He pleaded illness, saying that he would attend to the matter tomorrow. That very night the Armenian Volunteers entered Bitlis. It was the first or second of March, 1916.

"In the night they literally slid down the snow-covered mountains into the midst of the city. The Turks were taken so wholly by surprise that the city was easily captured. Mustafa Bey did not succeed in fleeing. The girls and women whose lives he had saved hastened to his house in a body to beg his captors for his life. When it was understood how he had protected the Armenian women, he was saved from the fate of all Turks found in the city. This whole episode is certainly a tribute to the high character of Mustafa Bey and to the character of the women and girls, that they could so command the respect of the Turkish officials."

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A Talas Worker's Story

It will be noted by the list printed on another page that Miss Clara Richmond, of Talas, is among the missionaries from Turkey who are just now in Switzerland. A letter from Miss Richmond to her parents, written after she reached Berne, gives a sketch of her exodus from Talas to Constantinople and of her further journeyings to Switzerland.

She left Talas on February 28, had to stay eight days in a khan in Eregli,



CITY OF TALAS

The building on top of the hill against the sky is the house of the boys' school, on the mission grounds. Talas contains, besides the school for boys, a girls' boarding school, with high school, preparatory, intermediate, and primary grades; and the American Hospital, having eighty beds and treating yearly 3,600 new patients

waiting permission to take a train. At Eski Shehr a broken engine held them up for twenty-four hours; the party was searched. All papers, including passports, "residence papers," etc., as well as all the Turkey photographs Miss Richmond had collected, were taken from her. She reached Constantinople on March 16. Long and persistent effort reclaimed the passports, which had been sent to Constantinople "to be censored," and Miss Richmond joined a party leaving the city on April 6. Before they left the station they learned that America had declared war.

The party—nine grown people and three children—spent their first night on the train in one compartment with seats for seven people! At the border town between Bulgaria and Turkey they were again searched. At Nish, Serbia, they were arrested by Germans, who took them to a hotel and gave them five armed guards. They were kept there three and one-half days and took their meals at the "officers' mess," to which they were conducted by their soldier attendants.

At length they were turned over to Austrians, and sent to Belgrade under care of two secret service men. After a night in Belgrade, with reinforced guard, they were sent on to Budapest and then to Vienna, where they spent two days and a night free from guards.

They left Vienna ten minutes ahead of the special train on which the American Embassy came out. In two days more they reached Landeck, the town at which they were interned for twenty days, experiencing kindly treatment from the Austrians.

They were very glad, however, finally to reach Switzerland, for Miss Richmond says:—

"We are free, free here! You cannot imagine how it feels! We have been watched by and in the hands of police ever since we reached Eregli on March 4, and before that in the interior of Turkey during three years of war. Oh, Turkey! how homesick I have been and am for it and for our people! Just a year ago today (May 7) they took from us our girls and boys, our women and children (300 in one day), and our buildings. How vivid the memories are!"

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INDIA

A Village Communion Service

Rev. Arthur McBride, speaking of the village evangelistic work in the Marathi Mission, says:—

"The work in the villages of the district has been most encouraging. Everywhere we go we are welcomed. Demands for schools and teachers continue to come in in such numbers that

MICRONESIA

GLIMPSES OF WORK NOW ASSUMED BY THE L. M. S.
(See Editorial Paragraphs)



BUTARITARI, GILBERT ISLANDS



THE BUTARITARI CHURCH



OLD NATIVE CHURCH, ABAIAN, GILBERT ISLANDS

we fear we shall not be able to meet the demands for years to come. The other day two of our Bible-women went to a neighboring village. It was the busy season of the year, so they got an early start, to be able to meet the people before they got off for the day's work. They received an enthusiastic welcome, and were kept until almost noon talking and answering questions. The people there, too, want a regular worker in their village. It will cost about a dollar a week, and we cannot afford that now.

"We had a communion service at one of the villages the other Sunday afternoon. Because of plague, the people were all living in huts in the fields, so we had our service under a tree in a field belonging to one of the Christians. I have attended services in city churches with the finest appointments, but have seldom attended a more impressive service than this simple one under the tree, as the sun was setting that beautiful Sabbath afternoon. Four old women had walked four miles from a neighboring village to attend their first communion service for almost two years. After the day's work was over, the Hindu people gathered with our Christian people, and they had a helpful service of song and questions until a late hour.

"There are several villages in which people are waiting for us to come to baptize them. They are anxious to become members of the Christian community. The other day a man came to see us. He said: 'I do not need anything. I have fields and cattle, and I do not ask for help or for money. But I want to be baptized. I want to be a Christian.' We did not have regular services in his village until just recently, but two men there are waiting for us to baptize them. We hope that we can have the service for them in a few days, since they are quite ready for it. The Spirit is working in the hearts of many of the people.

"In some places our schools are just being reopened, after having been

closed on account of plague. One flourishing school of thirty-five Mohammedan upper caste and low caste Hindus are gathered together under the instruction of our faithful Christian teacher, aided voluntarily without additional pay by his wife. They are still without a schoolhouse in which to meet. Cannot some friends spare \$100 for a schoolhouse, and a house for the teacher and his family to live in?

"Our Christian Endeavor Societies are taking on new life. The larger boys are planning to go to some of the villages to hold sacred concerts on Saturday evenings, and to spend the Sunday to help the pastor or preacher in the services on Sunday. There is no better way to reach the Indian people with a religious message than through these religious songs, or *bhajans*, as they are called. The little boys, led by one of the blind boys, have been doing effective service in the same way."

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JAPAN

Mission Meeting at Arima

The Kobe *Herald* of June 1 last contained a full report of the 1917 meeting of the American Board mission in Japan, May 23 to 29. The sessions were held as usual at Arima, the beautiful summer resort in the hills, some eight or ten miles above Kobe. The mission has fourteen centers with resident missionaries, from Hokkaido in the north to Kiushiu in the south, with seventy-six missionaries, of whom twelve were absent on furlough and two were otherwise detained from attendance. The Board maintains work regularly at seventy centers, besides carrying on activities in connection with independent churches. The mission employs thirty Japanese evangelists and fourteen Bible-women. It works in connection with thirteen educational institutions, counting the various schools of the Doshisha as one institution; it co-



TEA HOUSE ON THE WAY TO ARIMA

operates with nine eleemosynary institutions, besides carrying on various forms of work not easily tabulated.

The mission coöperates, of course, with the Kumiai church. This body has 110 churches, 46 chapels, 90 church buildings, 31 parsonages, and 19,155 members in Japan. Last year saw 1,717 baptisms. The 146 Sunday schools have 14,954 pupils. The Kumiai church has a home missionary society which works not only in Japan proper, but also in Chosen and Formosa.

The sessions of the meeting were most interesting. The annual sermon was by Rev. George Allchin, of Osaka, who has been in Japan for thirty-five years. Dr. Doremus Scudder, recently of Central Church, Honolulu, H. I., but now pastor of the Tokyo Union (foreigners') Church, spoke on a present-day religious trend; and Mr. S. S. McClure, the New York publisher, spoke on causes of the war, detailing some of his personal observations in Europe during the last two or three years. Rev. Morton Dexter Dunning, of Kyoto, just back from furlough, spoke of his impressions of the United States at this epoch; and Mr. Makino, representing the Kumiai church, urged

greater coöperation between church and mission and an increase in mission forces.

One of the services on Sunday was a memorial to Miss Abbie M. Colby, of Osaka, whose death occurred last January, and who had been a member of the Japan Mission for thirty-eight years.

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THE PHILIPPINES

Baptisms at Cagayan

It has been with great pleasure and relief that Rev. Frank C. Laubach, of Cagayan, Mindanao, has learned of the transfer of Rev. and Mrs. Frank J. Woodward from the American Board's Micronesia Mission to the Philippines. Mr. Laubach looks forward to discussing with Mr. Woodward many of the questions which have presented themselves to him in his opening work on the northern coast of Mindanao. Writing in mid-May, Mr. Laubach says:—

"When Mr. Woodward comes I am going to propose to him that we start off almost immediately for Butuan, and go up the Agusan River as far as our launch can take us; that we 'hike' across from that point to Davao, and there hold a mission meeting.

"The passenger rates on the Philippine boats at the present time are about three times what they were when we came here, and the launch is going to make a large saving, though gasoline and petroleum have doubled in price.

"I have found the motor cycle of much value and a means of great saving, particularly in long distances. It has had pretty hard usage and begins to show the effect of wear and tear in several spots, but as yet I have had only pesos 11 worth of repairs.

"We are doing more work this summer than we ever have before, and are seeing larger results. We have a young man stationed at Surigao, another in Baliangao, another in Agusan, another in Tagaloan, and another in Malaybalay during these summer months. Our permanent pastor is having great success in Oroquieta, and we have a new, excellent, permanent evangelist in Dipolog. I believe that our permanent workers are of very high order, and that these young men whom we have for the summer are for the most part earnest and capable.

"Our evangelist has been preaching in the prison in Cagayan for some time. Last Sunday eighteen of the prisoners were baptized, and every prisoner seemed to be tremendously affected. The Catholic padre had been holding daily service, but after this incident he withdrew all of his 'machinery,' as our evangelist called it. If you think that I

contemplated this with a light heart, you are mistaken. The responsibility of replacing their old form of worship, empty as it was, with something that shall be superior to it is like a weight on my shoulders this week. Somehow, I feel more for those prisoners than I have felt for people who have been coming to our church week by week. That scene will haunt me for years.

"Since beginning this letter one of the prisoners of whom I speak, who has been freed from prison, came to see me with face beaming with joy. He had received a telegram from the Director of Posts, say-



LITTLE FILIPINOS IN CAGAYAN
Some of the children Mrs. Laubach is teaching

ing that if he could get a certificate of health from the Constabulary doctor, he could be reinstated in the Department of Posts, where he held a position a few years ago. It was an entirely unexpected offer, and he felt that it was providential. He wanted me to write him a certificate of baptism, and told me that as soon as he could come home to Baliangao he wanted to hold prayer meetings.

"A guard of the prison who was also baptized came this evening to see me. He told me that the Roman padre had held mass at the prison on the same day as the baptism. Attendance on the service is voluntary, and an old man who had always been a Catholic refused to come to it. The padre followed him round the prison, but he kept running to the opposite side of the building and evading the priest.

"After mass, the padre distributed cigars and cigarettes to all the prisoners, in order to win them away from us. The old man came round to get his cigar, but the padre said, 'If you don't come to mass, you don't get a cigar.'

"Here's a hint for encouraging church attendance! However, this special padre made so much disturbance that the prison authorities have now requested him to stay away."

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AFRICA

Growing a Church at Kanata

Dr. Henry S. Hollenbeck, of Kamundongo, sends us the following account of the new church which has been added to the West Central Africa Mission:—

"A little less than a year ago there came a call from the leading men of the village for a preacher of the gospel to settle at Kanata. On visiting the place we found that the people were very much in earnest in their desire to learn more of the gospel message which they had heard from time to time from passing evangelists. We therefore decided to locate a preacher there permanently. Bangu Sacikolo volunteered for the position and went to begin work at once, taking his family with him. The people were just moving from the old village site to a new one some distance away. Those who wanted the gospel formed a little community by them-

selves, and erected a building to answer for a place for services and for a school.

"There was marked interest from the first. Attendance at all services was full and regular. Aside from the usual Sunday services, morning and evening prayer were held daily. In a short time there were a dozen professions of faith. That the conversions were real was evidenced by the giving up of idols, fetishes, beer drinking, and heathen customs, as well as polygamous wives, and by the putting forth of faithful efforts to live up to the light which they had.

"Their first Christian year was one of hardship and testing for these new converts. While they were busy building up a new village there was a partial crop failure, and of the scant yield of their fields a considerable portion was lost through thieving. In the midst of this work and privation they were compelled to raise money for hut tax, on penalty of being speedily locked up. At the same time there was something of an epidemic of serious sickness, with several fatalities.

"In spite of these adversities, which to the superstitious mind might well suggest the wrath of the spirits or gods whose worship they had forsaken, all continued faithful, and the number of converts increased to thirty in a few months. Recently eight heathen families have moved in from another village, that they may have the benefit of the preaching services and the school.



ONE OF THE WEST CENTRAL AFRICA MISSION HOMES

"After eight months at the village the preacher reported that there were some who would like to be received into the church, twelve of whom he considered eligible. A visit to the village and an examination of the candidates showed such creditable progress that twelve were recommended for church membership.

"The date was set for their reception, and Dr. Sanders and I went down from Kamundongo, accompanied by some of the elders from the church here and the one at Olutu, to receive the first members into a new church. After careful and detailed instructions as to meaning and requirements for church membership they gave their assent, and were baptized.

"Thus we have the beginning of a new church in a populous community at a total cost to the mission of some ten dollars. It is one of the fruits of evangelistic work, and is a sample of what might be going on at various places were funds forthcoming for the support of preachers."



The Day's Round at Dondi Institute

Dondi, the highest institution for boys (the developing Girls' Training School near Dondi is another story) in the West Central Africa Mission, has now seventy students in training as pastors and teachers. The campus and field cover 10,000 acres. One large brick school building, two small dormitories, a carpenter shop, and other buildings, with two missionary residences nearly done, constitute its plant, while some landscape gardening has been done with a view to future developments.

A letter recently come from Rev. J. T. Tucker, principal of the Institute, gives a view of the day's round at Dondi. The rising bell sounds at day-break; and after all have had a light breakfast and have made themselves and their rooms clean and in order for the day, they begin study on the day's lessons. At 7.30 sharp the school bell

rings, and all must be in their places, no one being allowed to omit the opening devotional exercises. A hymn, either in Portuguese or Umbundu, is sung; then follows prayer. This, with the devotions at the morning meal, gives tone to the whole school and industrial work.

Bible Study

The first hour is devoted to Bible study. Each scholar has to prepare certain chapters for the day, and has to be able to give a recitation on the passage assigned him. Questions from the teachers tend to bring out whether or not the student has an intelligent grasp of his subject.

Then follow a variety of subjects in class work. All pastors have to be teachers and all teachers pastors, so that while Dondi students are well grounded in the Bible, they also study arithmetic, drawing, and geography; some of the more advanced take church history and theology, and some are given music lessons also.

Industrial Teaching

The afternoon and, with some of the seniors, a part of the morning are given to industrial training. No pastor is adequately equipped in Africa unless he can build a house for himself, lay out a village, do farming on scientific lines, and, in general, act as a leader in the community. By 5 P.M. work is over, and the boys are ready for a rousing game of football or some other game which will help them to direct their energies for the good of their bodies, as well as to have a thoroughly jolly time.

Practice in Preaching

Sunday is a big day for the Dondi students. On Friday nights, at prayer time, each boy is given his appointment for Sunday in the unworked field awaiting the evangelistic message which the mission sends to the country round about. In this work a senior boy takes the lead, with a team of two or three juniors accompanying. Some vil-

lages are near—an hour or two away. Others are so far that the students go on Saturday and invite the people to



A FENCED NATIVE GRAVE NEAR
MT. SILINDA

come to some central place on Sunday, when they give their gospel message. This evangelistic experience develops responsibility and leadership, and has been wonderfully blessed in its results among the village people.

A Summer School for the Elders

Dondi, in addition to its work in training future pastors and leaders, hopes to be able this year to start a summer school for the stimulus and inspiration of a number of the devoted and steadfast elders in charge of out-stations. It will be entirely Biblical in its scope, and will probably consist of three courses: (1) the Epistles of Paul—a general introduction; (2) the Gospel of Matthew—selected portions, homiletical and exegetical; (3) Old Testament history from Joshua to the end of 2 Kings, indicating sermonic material. A representative attendance of elders and teachers from all the out-stations is expected.

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Exploring in Rhodesia

Among the missionaries from Africa at home on furlough this year are Mr. and Mrs. Sidney F. Dart, of Mt. Silinda, in the Rhodesia Branch of the

Board's South Africa Mission. Mr. Dart has been active in the Manual Training Department at Mt. Silinda, a project which has been immensely useful to the native Christian community. The class first studies the requirements of a Christian home; then the furnishings for such a home are worked out, and models for bed, table, bench, chair, etc., are settled upon.

Once a week Mr. Dart has been wont to give a short lesson on such related themes as the tools needed by the native carpenter: their cost and care; possible substitutes; hardware in common use; tree growth and planting; mechanical aids to the builder; brick work; demonstrations of power machinery, etc.

The government school inspector declared this class to be by far the most advanced of any in Rhodesia; and at the request of the government a complete syllabus, covering three years' work, was submitted. A recent letter from Mr. Dart, written from Oberlin, where he is spending part of his furlough, describes a journey he took just before leaving Rhodesia. He says:—

"Just before we came home for furlough, Mrs. Dart and I took a tour through the hill country across the border, south of Mt. Silinda. It was an unexplored section which we had



BUILDING LARGE GRASS BASKET FOR
STORING GRAIN, IN THE SABI VALLEY

long wanted to visit. We took one of my carpenter boys, named Ndaba, as a native evangelist, and five carriers, who took loads made up of the following: grub box, tent, blankets, boys' food and fruit, and general impedimenta, such as gun, camera, cooking utensils, barter-salt, etc., about seventy pounds per man at the start. Dressed in khaki, we traveled on through the wildest kind of country, pitching our tents at night near kraals where we could have a little service. The first evening fifteen grown people who had never heard the message before gathered around our camp fire.

"At the next series of kraals the people had heard the gospel message through a boy who had been a laborer in the mines at Johannesburg, and there had learned about Christ. This same boy had brought back a Zulu primer, and was teaching some of the people to read. We determined to look up this helper of ours, and went out of our way a little to find him. He was none too attractive, but he had a genuine enthusiasm for the Kingdom, and had influenced the people for some distance in every direction. He was overjoyed to see us and to learn that there was a church only twenty-five miles

away, and is intending to come once a month or so to spend Sunday. We had a very impressive service in his kraal, at which there were over thirty grown people, Muvecha himself speaking with great earnestness.

"One afternoon we saw many people who had never seen a white man before and had never talked with a Christian, and the meetings were interesting indeed. Without exception, the men were respectful and attentive, and often remained afterwards to ask questions. At first, when we come to a kraal, the women and children take to cover, and the men reach for bow and arrow, spear, and ax before coming out to meet me. After they hear us talk in their own language, and see the boys with us, they soon lose fear, and take a look at the menagerie.

"We went on to the territory of a new chief, Inyakufera, and were anxious to see him, as none of our mission had ever been there. We arrived at his headquarters about noon, and found him hearing a witchcraft case. The woman, accused of killing another wife's child, was sitting alone, facing a large semicircle of old men, with the chief at one end. There must have been about thirty of them. After a long time the chief stood up and delivered his verdict, saying that such and such things were or were not true, etc.; that her husband must return her to her father; that the father must pay back the 'lobola' (price of a wife), and that thirty shillings must be paid down. As for the woman, she must have her fate decided by a witch doctor, who would 'smell out' the murderer and tell if it really were she.

"The morning's business over, he went to his hut, and soon sent four fresh eggs as a present for the white man. We returned a cupful of salt in token of our esteem. Then I advanced with an interpreter and handed out my greetings, and told him who I was and that I had come far on important business. He granted me an audience and I did my best.



STAMPING CORN IN A WOODEN MORTAR



AN UNUSUAL OCCASION IN PEKING

Girl babies are not usually tendered feasts in China, but the Christian grandparents of the little bundle in the center of this picture determined that she should receive as much honor as if she were a boy. This picture was taken on the day of the entertainment. The grandparents are on either side of their son and his wife, the baby's father and mother. The other youngsters are eager to be "in" a historic group

"We went on through several other kraals, then on to Chikore and home. We are convinced that great opportunities lie in all this field. And the pioneer who undertakes the task will find a waiting people."

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CHINA

Enlisting the Boys

Rev. Edward H. Smith, of the Foochow Mission, now in this country on furlough, sends us this sketch of the summer work of an Ingtai student, and emphasizes the importance of the part the Christian schoolboys are playing in the evangelization of China. Mr. Smith says:—

"Each summer the Ingtai boys are eager to enlist for summer work, and we send them into the first line of trenches. Out into heathen villages they go for two months of hard work. Last summer ten boys went out to do their bit, and came back rejoicing, bearing their sheaves with them.

"At the end of the summer one wrote me: 'What shall I do? Through these weeks the people have crowded into the

chapel evening after evening, so that we could not get them out until midnight. The Lord has opened a great door of opportunity for us, and sixty-seven men have enrolled as learners of Christianity. Moreover, they are desirous of starting a Christian school here next year, and they are ready to provide and furnish the plant if only a preacher can be sent to them. If you do not send a preacher, I must stay and do the work myself, for the Lord has opened a great door before us.'

"Of course, we could not consent to his giving up his education, and he came back to Foochow College for the fall term; but at the winter vacation he did not forget his flock, up in Chiu Leng. He took with him a teacher, and after they had spent a week there he proposed to the teacher that he resign from his present school, since that position could be filled, and go up to Chiu Leng. The man agreed he would like to go if the station conference would send him.

"So this student went before the station conference, made his appeal, and won the day, for the station voted to send Ce Ing to Chiu Leng to preach and

conduct the school for 1917. Thus, as a result of one boy's summer work, a chapel has been opened in this large village center. The wife of the preacher assists him, and a normal school boy has gone with them as regular teacher in the village school of some forty pupils; the preacher's mother acts as the Bible-woman, going about among the homes and teaching the women the story of the gospel.

"It costs less than ten dollars to send out one of these boys for a summer; and aside from the evangelization—in this case of a village of 8,000 people—is the good done the boys. For having once learned the joy of preaching Christ, they are eager to give their lives to the work. Long before they graduate from the seminary they receive loud calls from the numerous cities and towns that are waiting for the gospel."

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A Letter from "the Western Hills"

One of the young women of our force in Peking, Miss Portia Mickey, last summer sent to her friends at home a picture of the summer surroundings of the Peking missionaries. Miss Mickey, who has been associated with other representatives of the Woman's Board of Missions of the Interior in connection with the North China Union Women's College, writes most interestingly on all subjects; and in this summer number of the *Missionary Herald* we are glad to print her picture of the surroundings among which our Peking missionaries often take their summer outings. She says:—

"First, I must not let you think that the Western Hills are on the rim of China. Some may think that, if they are among those who gave me my pre-impression of China as a flat, treeless plain, full of villages and wee fields. These hills are just a few miles from Peking, to the west, and the 'chaotic' river (its name means that) which flows through it, coming into the plain just at the foot of the hill on which the

American Board cottages are, comes through range after range of hills, and has its source somewhere up beyond the Great Wall.

"A few of these hills are more than 1,600 feet high, and 1,200 is no uncommon height for these ridges, so you see they are not mere lumps on the plain. They are softened by much grass and low plants, terraced nearly to the top with tiny fields, planted in grains, beans, melons, and sweet potatoes.

"All through the hills are temples (the Sleeping Buddha, the Lion's Den, the Orchard Temple, the Precious Pearl Cave, etc.). The ridge toward Peking is deeply indented, and it is in these and similar clefts that the temples are located. One valley has eight; and so, with the groves that surround them, the whole valley is filled up, and to come down the stone path through it is to go through a park.

"All the temples have these groves of cedar, pine, acacia, oak, walnut, and other trees. Just now (July 25) the acacia has great bunches of green and pink seed pods; and there is another tree which is covered with pods that look like fairy pink and green lanterns. The Sleeping Buddha Temple has many images, one an immense one of a reclining god; I do not know why there should be many sizes, some huge, of shoes for him in that same room.

"The Orchard Temple is surrounded by orchards of persimmon trees and groves of walnut. The Lion's Den has a very beautifully decorated porch extending along the side of the hill, with painted panels on the wall, depicting scenes in a thrilling story.

"One never sees worshipers at these temples, and they are in various states of repair, or lack of it. Some of them were the summer homes of the foreigners in Peking for many years, and even now many spend the summer in them.

"For this month of July I am with a family of Australians, the father a doctor in the Medical College, Peking. He cannot be here this month, so I am a sort of companion to the mother and



THE ENTRANCE DOOR



THE PULPIT ALCOVE

Constructed from plans drawn by the American Board's architect in China, Mr. J. Van Wie Bergamini. The edifice shows an interesting and



THE NEW CHURCH SEEN ACROSS THE
ROOFS FROM THE SOUTHEAST

THE NEW TEHCHOW CHURCH BUILDING

ingenious combination of old Chinese lines and designs, with the modern American requirements as to walls, roofing, windows, ventilation, etc.

play with the children. Next month I am going on about eight miles along the hills to our own American Board hilltop. We are on Yellow Earth Ridge now, the London Mission place, just below the ruins of British Legation summer homes, destroyed in the Boxer days of 1900.

"As we look out over the plain we can see the walls of Peking, with its city gates and towers, and on very fine days the golden roofs of the Forbidden City gleam brightly in the sunshine. We can also see the Summer Palace, with the blue lake, the marble bridges and balustrades, the yellow-roofed buildings that adorn the hill, and the Jade Fountain Pagoda. We spent one day picnicking there. It is like a park, with the paths climbing the hills among the trees. The lake, whose bottom is of the lovely jade shade of green, gives the place its name.

"One can climb up to a tower pagoda on the hill and get a wonderful

view of mountains, hills, plain, and the Summer Palace, with rice fields between. There is a marble pagoda, carved almost solidly with figures and flowers; another of fine colored tiles, and a queer bottle-shaped one. Then there is also the 'Cave of the Thousand Buddhas,' whose sides are covered with Buddhas in all positions, carved out of the very rock which forms the cave."

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Encouragement by the Way

In a letter written by Mrs. Watts O. Pye, of Fenchow, Shansi, China, a few months ago occurs the following note of the encouragement that comes with greater and greater frequency as years go on. She says:—

"One of the most satisfying things of this year came in a letter from one of our finest Tungchow students of the senior class just a few days since. He has had many alluring offers from the Young Men's Christian Association

and from other missions, but this letter was a written expression of his determination to give his life to the Foochow church work. He comes from a fine family here in our city, and we know he will make good. Last summer Mr. Pye had pleasure working with him on the translation of a Bible study book. When one realizes how many attractions there are to lure boys into other lines of work, there is real heart satisfaction in an especially fine, poised, and earnest lad coming out definitely for this work, that means true self-sacrifice."

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A New Missionary's Progress

Mr. Roderick Scott, who with his wife joined the Foochow Mission last year, enumerates some of the losses of familiar things and the changes which go to make up the difficulties of a missionary's life, and then tells of the compensations which begin to be evident as time goes on and the language acquired makes it possible to get into the mission work to some extent, while experiments in social affairs and outdoor life add variety to his days. He says:—

"We have both undertaken a little teaching along with the steady grind of language study. Mrs. Scott has a class in arithmetic in the Grammar School, for boys with three years of English; I have a class in gospel history and one in English grammar for sophomores in the Foochow College, the American Board school, located here in our compound. I am finding that Chinese boys are just like American boys; they will respond to the same stimuli and the same humor, and can even be induced after several attacks to do some of their own thinking!

His First Chinese Feast

"I attended my first Chinese feast last week. Mrs. Scott has had the temerity to eat two of these extraordinary meals. For my part, one will be

enough for a long time. Our banquet—one given to the faculty of the Middle School by Mr. Dwight Goddard, a former Foochow missionary here on a visit—had twelve courses. I had only a headache next day and a fifty per cent decrease in efficiency, but I hope my missionary career can be consummated with a minimum of native banquets."

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"The Inghok Monkey"

One of the recent recruits of the Foochow Mission is Mr. Fred F. G. Donaldson, of Ingtai. Most of his time for the first six months of his service has, naturally, been devoted to language study, but he has just sent a brief account of his visit to Chiu Leng, a hill village to the north and west of Ingtai, whose inhabitants are asking for a preacher and teacher. Mr. Donaldson writes:—

"The villagers were able to meet part of the financial cost, and would furnish a very good building, suitable for church, school, and parish house. It looked like a hopeful situation, and we thought it worth investigating. The young preacher who expected to be sent up went along with me to spy out the land. He talked no English, so I had to use all the Chinese at my command. None of us knew the way, so we lost it often. It was after dark when we reached the chapel, and we were all positive we had walked much more than the necessary twenty miles.

"We were up betimes in the morning to look over the country around us. It is a beautiful location. There are two or three narrow valleys, surrounded on all sides by high hills. On the tops of the hills to the north and west of the village are the ancient forts, built to protect the valley people from the raids of the more savage mountain folks. For many years the only raiding has been that done by the tigers and leopards; and in the picturesque old temple I saw some fine specimens of skins hung over the altar of one of the gods.

"In this same old temple I saw the historical Inghok monkey. I knew the people of this district were called monkeys, but I had not unearthed the reason. It is because the worship of the monkey plays so large a part in their religious life. It seems that the original monkey was just an ordinary beast with more brains than the average, plus the ability of changing his form to suit his convenience. He realized that a class of beings above him possessed eternal life, and decided to gain the entrance to heaven himself. The gates of heaven were guarded by huge fires, and the keeper, whose fan could blow the fire away, declared that heaven was no place for monkeys.

Then the monkey changed himself into a new fruit, which the keeper saw and ate. No sooner was it eaten than the monkey reassembled himself, and kicked so vigorously that the keeper was ready for any concessions. And that is how the Inghok monkey got a place with the immortals.

"But to return to the folks of Chiu Leng. They were very anxious for a school and for a preacher, and ready to go down into their pockets to pay therefor. We were able to get a teacher and a Bible-woman, and sent them all up under the guidance of the young preacher; and we are hoping and expecting great things from the new station."

THE PORTFOLIO

A Message to All Who Are Wise

The following is an extract from a letter written by a gallant soldier of Kitchener's army a month before he died:—

"Lying here in hospital helpless, three months, from shrapnel wounds which refuse to heal, and just waiting, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of foreign missions, especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa, and Uganda when I was sick.

"I do not remember giving a single penny to foreign missions in my life. Even as I traveled in distant lands, sometimes well knowing but for the work of missionaries there had been no road for me, I still refused to own the blessing their work conferred both on the natives they set out to convert and the country which gave the heroes birth. My whole energies were set on trade. I might in common fairness

have recognized who prepared the way for the markets I found so profitable. But I did not.

"When the call to arms came I was in London, home on furlough. I joined Kitchener's men. You sent me a New Testament. I have it now. Reading at random for want of something better to do one night, I was struck by the words of John 17: 3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. They cause to care not a jot for this poor, maimed body, soon to be set aside. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it, now it is too late. As I think of the loyalty of the subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind refuses to absorb any but the great central fact. We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"Why does our church keep foreign missions so much in the background? Why is it that I was left so long a scoffer? I do not blame any mortal. I am saying that something is wrong with the scheme of things which fails to put *the whole world for Christ* right in the forefront as the battle cry of the Christian church. I do not know your inmost feelings. I saw the Church Missionary Society report on your table once. But I do not know how keen you are. It is because you gave me a Testament wherein I found the words of life that I tell you something of my random thoughts and of the great central regret that fills my soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the service while it is day, remembering the coming night."

After the War

I believe that only through a complete simplification of religion and its fundamental idea to a world-wide realization of God as the King of the heart

and of all mankind, setting aside monarchy and national egotism altogether, can mankind come to any certain happiness and security. The precedent of Islam helps my faith in the creative inspiration of such a renaissance of religion. The Sikh, the Moslem, the Puritan, have shown that men can fight better for a Divine Idea than for any flag or monarch in the world. It seems to me that illusions fade and effigies lose credit everywhere. It is a very wonderful thing to me that China is now a republic. I take myself to be very nearly an average man, abnormal only by reason of a certain mental rapidity. I conceive myself to be thinking as the world thinks, and if I find no great facts, I find a hundred little indications to reassure me that God comes. Even those who have neither the imagination nor the faith to apprehend God as a reality will, I think, realize presently that the Kingdom of God over a world-wide system of republican states is the only possible formula under which we may hope to unify and save mankind.

H. G. Wells, in "*Italy, France, and Britain at War.*"

WORLD BRIEFS

General Aguinaldo, of Philippine fame as opposed to the United States, when America first occupied the Islands, recently brought his little, fourteen-year-old son to the Y. M. C. A. hostel in Manila to be lodged and cared for.

A Y. M. C. A. lecturer in China, Mr. Lin, is working for reforestation and is trying to turn the old heathen festival of Chin Min, the time when the graves of ancestors are repaired, etc., into a National Arbor Day. After Mr. Lin's campaign at Hangchow more than 20,000 trees were set out on the hills around West Lake and 3,000,000 seedlings and trees are to be put out by experts employed by local officials.

Appointments have just been made to the three Missionary Fellowships offered by Union Theological Seminary, New York. The appointees are: Rev. S. Tajima, of Tokyo, Japan; Rev. Harrison K. Wright, of Ningpo, China; and Rev. William C. Kerr, of Korea. The appointments for 1918-19 will be made about January 1, 1918.

A chapel car for itinerating missionaries goes up and down the Delta Light Railway, a narrow gauged affair which networks the Nile Delta. The car is six feet wide by thirty feet long, has folding tables, beds, etc., and presents marvels of economy in space arrangement, etc. Last year it made forty-six village visits of greater or less length.

THE CHRONICLE

BIRTH

June 2. In Tungchow, North China, to Rev. and Mrs. Howard S. Galt, D.D., a son, Sheffield.

ARRIVALS ON THE FIELD

April 12. In Chisamba, West Central Africa Mission, Diadem Bell, returning from furlough.

ARRIVALS IN THIS COUNTRY

June 14. In Vancouver, B. C., Miss Ella C. Hoxie, of Bombay, India, Marathi Mission.

June 18. In San Francisco, Cal., Rev. and Mrs. Watts O. Pye, of Fenchow, Shansi District, China.

July 3. In Seattle, Wash., William L. Thompson, M.D., of Mt. Silinda, Rhodesia, South Africa.

July 4. In New York, Miss Jeannie L. Jillson, of Constantinople, and Mrs. Edward P. Case, formerly of Erzroom, Eastern Turkey Mission.

DEATH

March 27. In Sachikela, West Central Africa, Monta Joyce, daughter of Rev. and Mrs. Daniel A. Hastings, aged six months.

Mr. W. W. Peet, treasurer of the Turkey missions, has been honored by the degree of LL.D. by the University of Vermont, at its recent Commencement. This is in addition to the same degree conferred upon him by Grinnell a few weeks earlier.

Rev. John J. Banninga, of the Madura Mission, India, now in this country on furlough, is, when in India, at the head of the Union Theological Seminary at Pasumalai, a work in which he succeeds the late Dr. John P. Jones. Mr. Banninga has just received a Doctorate in Divinity from Hope College, Michigan.

Rev. Chauncey Goodrich, D.D., for fifty-two years a member of the China Mission, with station at Peking, was granted a Doctorate of Literature by Williams College, his *Alma Mater*, at this year's Commencement. Dr. Goodrich has been for some years engaged as one of a Committee upon the revision of the Mandarin Bible, a work of great intricacy and difficulty; that labor is at last completed.

Miss Agnes Fenenga, of Mardin, Eastern Turkey, a representative of the Woman's Board of the Interior, received the Master's degree from Yankton College at its Commencement, June 6. Miss Fenenga is now in this country on furlough.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	4 88
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225;	
Mary S. Porter, 2.50,	227 50
Bath, Winter-st. Cong. ch.	50 00
Bethel, Cong. ch.	20 00
Biddeford, 2d Cong. ch.	8 75
Brunswick, 1st Cong. ch.	69 25
Farmington, Friend,	2 00
Hallowell, Old South Cong. ch.	11 45
Minot Center, Cong. ch.	20 00
South Berwick, 1st Cong. ch.	100 00—513 83

New Hampshire

Epsom, Union Cong. ch.	3 00
Goffstown, Cong. ch.	20 82
Greenland, Friend,	100 00
Hooksett, Cong. ch.	11 00
Manchester, 1st Cong. ch., Mrs. J. P. G.	10 00
Nelson, Cong. ch.	12 00
Swansey, Cong. ch.	8 00
West Lebanon, Cong. ch.	35 50—200 82

Vermont

Barnet, Cong. ch.	35 00
Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	38 37
Castleton, Cong. ch.	12 20
Cornwall, Cong. ch.	3 10
Ludlow, Cong. ch., toward support Rev. E. H. Ballou,	10 85
Rupert, Cong. ch.	11 50—110 52

Massachusetts

Allerton, Friend,	25 00
Amesbury, Union Cong. ch.	12 04
Boston, Eliot Cong. ch. (Roxbury), 29.50; Pilgrim Cong. ch. (Dorchester), Mrs. E. B. Greene, 5;	
H. Fisher, 500,	534 50
Bradford, 1st ch. of Christ,	85 00
Brimfield, 1st Cong. ch.	22 10
Brookline, Harvard Cong. ch., 879.86; John H. Soren, deceased, 100,	979 86
Cambridge, Pilgrim Cong. ch., 72.18;	
Chas. S. Lewis, 30,	102 18
Clinton, E. P. Sawtell,	10 00
Concord, Trin. Cong. ch.	28 28
Dalton, 1st Cong. ch.	450 59
Enfield, Cong. ch., Mrs. Henry M. Smith,	100 00
Fall River, Central Cong. ch.	220 00
Falmouth, 1st Cong. ch.	32 00
Fitchburg, Rollstone Cong. ch.	73 94
Granby, ch. of Christ,	19 72
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen,	125 00
Haverhill, Center Cong. ch.	60 84
Hinsdale, 1st Cong. ch.	23 38
Holyoke, John K. Judd,	50 00
Kingston, Mayflower Cong. ch.	26 25
Leominster, Pilgrim Cong. ch.	58 51
Lowell, Highland Cong. ch.	33 00
Lynn, Central Cong. ch.	32 16
Maynard, Cong. ch.	19 10
Melrose Highlands, Friend,	10 00
Middleboro, Central Cong. ch.	42 67
Millbury, 2d Cong. ch.	12 15
Milton, 1st Cong. ch.	25 14
Newbury, Byfield Cong. ch.	15 48

Newton, Eliot Cong. ch., 575; Mrs. Harriet R. Clark, 20,	595 00
North Adams, Cong. ch.	240 00
Northampton, Edwards Cong. ch., of which 5 from Helen Sherrill, 141.80; M. C., 10,	151 80
Norton, Y. W. C. A., Wheaton College,	25 00
Peru, Cong. ch.	3 00
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting,	166 66
Rockland, 1st Cong. ch.	20 03
Salem, Tabernacle Cong. ch.	440 00
Sheffield, Cong. ch., Bertha A. Holmes,	2 00
Southampton, Cong. ch.	50 00
Spencer, 1st Cong. ch.	124 76
Wakefield, 1st Cong. ch.	88 44
Warren, Cong. ch.	34 55
Watertown, Phillips Cong. ch.	429 00
Wellesley Hills, 1st Cong. ch.	357 87
Westboro, Cong. ch.	69 10
West Brookfield, Cong. ch., Clarinda M. Barlow,	5 00
Westfield, 1st Cong. ch., James C. Greenough,	25 00
Westminster, 1st Cong. ch.	12 30
Winchester, 1st Cong. ch., interest, legacy D. N. Skillings,	200 00
Worcester, Hope Cong. ch., 20; Friend, 100,	120 00
—, Friend, toward support Rev. D. A. Hastings,	100 00
—, Matured Conditional Gift,	5,000 00—11,548 40
Legacies. —Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	
Granby, Sam'l Mills Cook, add'l,	40 00
Salem, Joseph H. Towne, add'l,	665 23
Springfield, David F. Atwater, by Chas. B. Atwater and Louis C. Hyde, Ex'rs,	12 00
Worcester, Harriet Wheeler Damon, add'l,	5,000 00
	9 50—5,726 73
	17,275 13

Rhode Island

Providence, Free Evan. Cong. ch., 16.94; Frances M. Whaler, 10;	
Grace R. Lawton, 5,	31 94
Riverpoint, Cong. ch.	30 00—61 94

Young People's Societies

Maine.—Alfred, Y. P. S. C. E.	3 75
Vermont.—Morrisville, Y. P. S. C. E., for Harpoot,	7 50
Massachusetts.—Auburndale, Y. P. S. C. E., 10; Reading, 1st Y. P. S. C. E., for Madura, 15; Revere, Trinity Y. P. S. C. E. (Beachmont), 13,	33 00
	49 25

Sunday Schools

Vermont.—Ludlow, Cong. Sab. sch., toward support Rev. E. H. Ballou,	1 00
Massachusetts.—Belmont, Plymouth Cong. Sab. sch., toward support Rev. E. A. Yarrow, 8.40; Brookline, Leyden Cong. Sab. sch., for Shao-wu, 30; Chelsea, 1st Cong. Sab. sch., for work in Turkey, 25; Fall River, Fowler Cong. Sab. sch., 5; Lexington, Hancock Cong. Sab. sch., 10; Lynn, 1st Cong. Sab. sch., 5; Marlboro, 1st Cong. Sab. sch., 6.13; Middleboro, Central Cong. Sab. sch., 3.05; Worcester, Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15,	107 53
	108 58

MIDDLE DISTRICT**Connecticut**

Bridgeport, United Cong. ch., Mrs. Wm. R. Richards,	25 00
Cromwell, 1st Cong. ch.	17 94
East Woodstock, Cong. ch.	6 83
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous,	40 00
Haddam, Cong. ch., toward support Dr. G. C. Reynolds,	35 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder,	310 00
Huntington, Cong. ch.	28 00
Madison, 1st Cong. ch.	35 98
Meriden, 1st Cong. ch., toward support Rev. and Mrs. J. S. Augur, and to constitute Frank M. Augur, Philip C. Jones, Judson C. Logan, and Charles H. Buck, H. M.'s,	400 00
Middletown, James H. Bunce,	50 00
New Haven, Pilgrim Cong. ch., 53.41; Westville Cong. ch., 30.56,	83 97
North Madison, Cong. ch., Livingstone Porter,	1 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	47 37
Somers, Cong. ch.	18 24
Staffordville, Cong. ch.	3 00
Stamford, 1st Cong. ch.	60 22
Stratford, Cong. ch.	66 74
Waterbury, Bunker Hill Cong. ch., 37; 1st Cong. ch., Henry L. Griggs,	42 00
Windsor, Cong. ch.	34 68
—, Friends,	50 00—1,355 97

New York

Albany, 1st Cong. ch., toward support Rev. and Mrs. J. X. Miller,	97 93
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	500 00
Brier Hill, Memorial Cong. ch.	5 15
Brooklyn, ch. of the Evangel, 71.90; Mapleton Park Cong. ch., for Ceylon, 20,	91 90
Churchville, Union Cong. ch.	24 38
Fulton, 1st Cong. ch.	35 00
Lockport, 1st Free Cong. ch.	75 00
Mt. Vernon Heights, Cong. ch., Women's Miss. Circle,	50 00
New York, Christ Cong. ch., 34.23; Forest-av. Cong. ch., Ladies, 10; D. S. Bennet, for village schools, Vadala, 100,	144 23
North Pitcher, Cong. ch.	7 87
Rochester, Fannie H. Wiswall, 25; Hattie M. Davison, 10,	35 00
Sherburne, 1st Cong. ch.	888 70
Utica, Rev. Lewis Williams,	10 00
Walton, 1st Cong. ch.	92 14
West New Brighton, Immanuel Cong. ch., for Inghok,	50 00
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee,	521 33
—, Friend, Central New York,	40 00—2,618 63
Legacies. —Brooklyn, Chas. A. Hull, add'l,	
New York, Edward A. Penniman, by Union Trust Co., Trustee,	47 50
	42 29—89 79
	2,708 42

New Jersey

East Orange, Ogden H. Bowers,	25 00
Egg Harbor, Emmanuel Cong. ch.	12 00
Glen Ridge, Cong. ch., Sarah G. Conklin,	5 00
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 625; Edward T. Wilkinson, 250,	875 00

Orange, Highland-av. Cong. ch. 120 00
 Rutherford, W. J. Arnold, 2 00—1,039 00

Pennsylvania

Coaldale, 1st Cong. ch. 10 00
 Wilkes-Barre, Mrs. J. D. Kutzner, 200 00—210 00

Ohio

Amherst, 2d Cong. ch. 7 90
 Burton, Cong. ch. 10 00
 Cincinnati, Lawrence-st. Cong. ch. 15 15
 Claridon, Cong. ch. 7 25
 Cleveland, 1st Cong. ch., 38; Euclid-av. Cong. ch., B. B. Tiffany, 25; United Cong. ch., 5; Highland Cong. ch., 4.10, 72 10
 Columbus, Eastwood Cong. ch. 28 00
 East Cleveland, East Cong. ch., 18.35; Calvary Cong. ch., 15, 33 35
 Lima, Cong. ch. 12 85
 Lodi, Cong. ch. 13 00
 Lucas, Cong. ch., Arthur Leiter, 10 00
 Mansfield, 1st Cong. ch. 86 50
 Oberlin, 1st Cong. ch. 76 25
 Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
 Toledo, Washington-st. Cong. ch. 37 71
 West Mentor, Dr. and Mrs. J. K. Marden, 36 27—453 83

District of Columbia

Washington, Friend, for work in Turkey, 15 00

West Virginia

Ceredo, Cong. ch. 3 80

Georgia

Atlanta, Central Cong. ch., 11.50; ch. of Christ, Atlanta University, 10.25, 21 75

Florida

Daytona, Edgar M. Condit, 250 00

Young People's Societies

New York.—Aquebogue, Y. P. S. C. E., 3.75; Riverhead, Y. P. S. C. E., 8.60, 12 35

Sunday Schools

Connecticut.—Haddam, Cong. Sab. sch., 5; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 50; Norwalk, 1st Cong. Sab. sch., Pathmakers Class, for Sholapur, 7.50; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 4.55; Waterbury, 1st Cong. Sab. sch., 20, 87 05

New York.—Brooklyn, Central Cong. Sab. sch., toward support Rev. H. W. Robinson, 250; do., Cong. Sab. sch. of ch. of the Evangel, 19.50; New York, Olivet Sab. sch., 50; Walton, 1st Cong. Sab. sch., 50, 369 50

Pennsylvania.—Philadelphia (Germantown), 1st Cong. Sab. sch., 5.83; Wellsboro, Welsh Settlement Cong. Sab. sch., 3.53, 9 36
 Ohio.—Cleveland, 1st Cong. Sab. sch. 6 65

472 56

INTERIOR DISTRICT**Alabama**

Birmingham, Independent Presb. ch., Woman's Soc. 24 00

Texas

Channing, Mrs. C. H. Bissell, 10; C. N. Bissell, 5, 15 00

Dallas, Central Cong. ch. 81 25
 San Antonio, 1st Cong. ch. 5 00—101 25

Indiana

Fort Wayne, Plymouth Cong. ch., J. S. House, 15 00

Illinois

Alton, ch. of the Redeemer, 60 00
 Aurora, 1st Cong. ch. 20 00
 Batavia, Cong. ch. 20 00
 Carpentersville, 1st Cong. ch. 25 00
 Chicago, Rogers Park Cong. ch., 75; Warren-av. Cong. ch., 17.43; University Cong. ch., Friend, in memory of T. R. H., 4; Leavitt-st. Cong. ch., 3.95, 100 38
 Galva, 1st Cong. ch. 75 00
 Lee Center, Cong. ch. 5 00
 Lombard, 1st Cong. ch. 20 67
 Oak Park, Mrs. G. W. Hales, 5 00
 Paxton, Cong. ch. 15 57
 Plainfield, Cong. ch. 10 00
 Port Byron, Emma L. Hollister, 10 00
 Rantoul, Cong. ch. 5 17
 Rockford, 1st Cong. ch. 40 13
 Roscoe, Cong. ch. 5 25
 Waverly, Cong. ch. 10 00
 West Chicago, 1st Cong. ch. 5 00
 Western Springs, the Maxted family, 1 00—433 17

Michigan

Almont, Cong. ch. 5 00
 Covert, Cong. ch. 2 88
 Detroit, Pilgrim Cong. ch., 3.75; 1st Cong. ch., toward support Rev. J. H. Dickson, 250; Mary E. Walker, 10, 263 75
 Howard City, Cong. ch. 2 25
 Lansing, Plymouth Cong. ch. 25 00
 Merrill, Cong. ch. 7 00
 Pontiac, Cong. ch. 20 00
 Reed City, Cong. ch. 7 50
 Roscommon, Cong. ch. 2 50—335 88

Wisconsin

Beloit, 2d Cong. ch. 113 08
 Brodhead, Cong. ch. 22 75
 Clinton, Cong. ch. 12 78
 Eagle River, Cong. ch. 5 00
 Elkhorn, Cong. ch. 28 15
 Kenosha, 1st Cong. ch. 45 00
 La Crosse, 1st Cong. ch. 75 00
 Madison, 1st Cong. ch., 37.50; Plymouth Cong. ch., 6, 43 50
 Milwaukee, Rev. A. R. Thain, 25 00
 Platteville, Cong. ch. 80 00
 Sparta, 1st Cong. ch. 25 25
 Tomahawk, Cong. ch. 9 00
 Waupun, Union Cong. ch. 12 00
 Whitewater, Cong. ch. 33 75—530 26

Minnesota

Aldrich, Cong. ch. 1 80
 Brainerd, 1st Cong. ch. 17 00
 Center Chain, Cong. ch. 72
 Detroit, Cong. ch. 1 00
 Dexter, Cong. ch. 3 07
 Duluth, Pilgrim Cong. ch. 31 00
 Fergus Falls, Cong. ch. 21 00
 Fertile, Cong. ch. 2 00
 Gaylord, Cong. ch. 4 40
 Hawley, Cong. ch., of which 6.25 from Women's Soc. 8 75
 Holdingford, Cong. ch. 5 00
 Lake City, 1st Cong. ch. 2 10
 Laporte, Frank W. Hart, for Minnadao, 7 50
 Madison, Cong. ch. 20 00
 Mapleton, Cong. ch. 3 39
 Minneapolis, Plymouth Cong. ch., 117.12; 5th-av. Cong. ch., 24; Park-av. Cong. ch., 20.34; Pilgrim Cong. ch., 16.03; Lynnhurst Cong. ch., 4.20, 181 60

Nassau, Cong. ch.	1 60	
St. Paul, St. Anthony Park Cong. ch.	3 60	
Sauk Center, Cong. ch.	4 40	
Sherburn, Cong. ch.	5 00	
Taopi, Cong. ch.	2 64	
Wabasha, Cong. ch.	17 60	
Walnut Grove, Cong. ch.	2 40	
Wayzata, Cong. ch.	10 63	358 29

Iowa

Ames, Cong. ch.	33 00	
Emmetsburg, Cong. ch.	55 00	
Grand View, Cong. ch.	2 00	
Humboldt, Cong. ch.	9 21	
Marion, Cong. ch.	14 00	
Minden, Cong. ch.	5 00	
Oskaloosa, Cong. ch.	9 50	
Rodney, Cong. ch.	1 38	
Sloan, Cong. ch.	4 24	
Webster City, 1st Cong. ch.	38 50	171 83

Missouri

St. Joseph, 1st Cong. ch., Louise R. Tupper,	1 50	
St. Louis, Pilgrim Cong. ch., toward support Rev. B. V. Mathews, 162.50; 1st Cong. ch., 25,	187 50	189 00

North Dakota

Crary, 1st Cong. ch.	6 12	
Harvey, 1st Cong. ch., for China,	100 00	
Iota Flats, Cong. ch.	2 05	
Minot, Cong. ch.	2 00	110 17

South Dakota

Geddes, Cong. ch.	8 00	
Hudson, Cong. ch.	10 00	
Viewfield, Cong. ch.	1 12	
Virginia, Cong. ch.	1 00	
—, Ger. Conference, toward support Rev. C. H. Maas,	20 00	40 12

Nebraska

Fairfield, Cong. ch.	25 00	
Genoa, Cong. ch.	10 00	
Indianola, Cong. ch.	13 00	
McCook, Ger. Cong. ch., toward support Rev. C. H. Maas,	10 00	
Norfolk, 1st Cong. ch.	5 50	
Weeping Water, Cong. ch., of which 25 from Frank Day,	65 00	
York, Cong. ch.	33 00	161 50

Kansas

Ellis, Cong. ch.	5 25	
Leona, Cong. ch.	10 00	
Manhattan, 1st Cong. ch.	20 40	
Newton, Cong. ch.	9 00	
Wellington, 1st Cong. ch.	44 20	
Wichita, Fairmount Cong. ch., for work in Marsovan, 7.50; Fellowship Cong. ch., for work in Marsovan, 5,	12 50	101 35

Colorado

Boulder, 1st Cong. ch.	27 36	
Denver, Plymouth Cong. ch., 154.45; Boulevard Cong. ch., 15,	169 45	
Flagler, 1st Cong. ch.	18 00	
Golden, Friend of Missions,	8 00	
Greeley, 1st Cong. ch.	56 25	
Steamboat Springs, Cong. ch.	26 72	
Windsor, Ger. Cong. ch., toward support Rev. C. H. Maas,	7 00	312 78

Young People's Societies

Illinois.—Dover, Y. P. S. C. E., toward support A. R. Mather, 5; Stillman Valley, Y. P. S. C. E., toward support A. R. Mather, 5,	10 00	
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Nebraska.—Purdum, Y. P. S. C. E.	15 00	
Colorado.—Cripple Creek, Jun. Y. P. S. C. E.	75	
	25 75	

Sunday Schools

Illinois.—Cherry, Cong. Sab. sch., 2; Chicago, Addison-st. Cong. Sab. sch., Class No. 1, for Africa, 7.61; Ottawa, Cong. Sab. sch., 4.82; Thawville, Cong. Sab. sch., Prim. Dept., 5,	19 43	
Minnesota.—Minneapolis, Plymouth Cong. Sab. sch., Miss Hale's Class,	14 10	
Iowa.—Spencer, Cong. Sab. sch.	15 50	
South Dakota.—Mission Hill, Cong. Sab. sch.	64	
Nebraska.—Indianola, Cong. Sab. sch., 4; Loomis, Cong. Sab. sch., 2,	6 00	
	55 67	

PACIFIC DISTRICT**Washington**

Black Diamond, Cong. ch.	6 00	
Monroe, Cong. ch.	75	
Olympia, Cong. ch.	7 28	
Seattle, Edgewater Cong. ch., 40; Fairmount Cong. ch., 6,	46 00	
Tonasket, Cong. ch.	65	60 68

Oregon

Portland, Zion Cong. ch., 46.38; Sunnyside Cong. ch., 35; Highland Cong. ch., 4,	85 38	
The Dalles, Cong. ch., A. S. Roberts,	25 00	110 38

California

Armada, Cong. ch., G. Milton Gardner,	1 50	
Brae, Cong. ch.	1 55	
Calexico, Cong. ch.	7 92	
Ceres, 1st Cong. ch.	3 63	
Chula Vista, Cong. ch.	9 13	
Claremont, Cong. ch.	102 22	
Escondido, Cong. ch.	13 95	
Fresno, Mrs. Kohar Kaprielian,	5 00	
Grass Valley, Cong. ch.	2 30	
Hawthorne, Cong. ch.	3 89	
Hyde Park, Cong. ch.	1 55	
Lawndale, Cong. ch.	1 01	
Long Beach, Cong. ch.	23 25	
Los Angeles, 1st Cong. ch., 89.41; Mt. Hollywood Cong. ch., 25.19; Pilgrim Cong. ch., 25; Hollywood Cong. ch., 23.70; Berean Cong. ch., 7.02; Garvanza Cong. ch., 6.20; Grace Cong. ch., 3.72; Park Cong. ch., 3.41; Bethany Cong. ch., 2.07,	185 72	
Maricopa, Cong. ch.	10 89	
National City, Cong. ch.	9 35	
Oakland, Plymouth Cong. ch.	140 54	
Ontario, Cong. ch.	124 00	
Pasadena, 1st Cong. ch., 85.25; Lake-av. Cong. ch., 50; Pilgrim Cong. ch., 6.15,	141 40	
Petaluma, Cong. ch.	3 17	
Pomona, Cong. ch.	23 25	
Redlands, Cong. ch.	93 00	
San Bernardino, 1st Cong. ch.	3 37	
San Diego, 1st Cong. ch., 53.60; La Jolla Cong. ch., 18.60; Park Villas Cong. ch., 2.76; Ocean Beach Cong. ch., 1.13,	76 09	
San Jacinto, Cong. ch.	1 41	
San José, Cong. ch.	50 00	
Sherman, Cong. ch.	4 65	
Upland, Friend, toward support Rev. W. O. Pye,	300 00	
Wasco, Cong. ch.	3 00	
Yucaipa, Cong. ch.	4 03	1,350 27

Hawaii

Honolulu, Central Union ch.	2,629 30
Kealakekua, Rev. and Mrs. Albert S. Baker,	25 00
—, Churches, through Hawaiian Board,	154 09—2,508 39

Young People's Societies

California.—Adin, Jun. Y. P. S. C. E., 11.44; Ferndale, Y. P. S. C. E., 6; San Mateo, Y. P. S. C. E., Jun. Dept., 4.90,	22 34
Hawaii.—, Y. P. S. C. E., through Hawaiian Board,	2 20
	24 54

Sunday Schools

Idaho.—Genesee, Federated Cong. Sab. sch.	8 05
California.—Santa Cruz, Cong. Sab. sch., class of girls, for Mindanao, 10; Sherman, Cong. Sab. sch., for Mt. Silinda, 16,	26 00
	34 05

MISCELLANEOUS**Mindanao Medical Work**

New York.—New York, Mindanao Medical Miss. Assoc.	1,003 38
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From the Canada Congregational Foreign Missionary Society

H. W. Barker, Toronto, Ontario, Treasurer	1,000 00
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(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, Madura),	30 00—1,030 00
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FROM WOMAN'S BOARDS

From Woman's Board of Missions	
Miss Sarah Louise Day, Boston, Treasurer	

For sundry missions in part,	9,754 16
For girls' school, Tungchow,	215 00
For housekeeping grant for missionary, Foochow,	75 00
For expenses of girls' school, Chisamba,	100 00
For Farrar Schools,	100 00
For assistant, care Miss Mary M. Root,	160 00
For two village school buildings, care Rev. J. H. Dickson,	500 00—10,904 16

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer	4,500 00
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For Lucy Perry Noble Bible School, Madura,	300 00—4,800 00
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From Woman's Board of Missions for the Pacific

Mrs. W. W. Ferrier, Berkeley, California, Treasurer	950 00
	16,654 16

Additional Donations for Special Objects

Maine.—Hampden, Cong. Sab. sch., for native helper, care Rev. R. A. Hume,	15 00
New Hampshire.—Portsmouth, Mrs. E. P. Kimball, through H. Juliette Gilson, for new station at Gogoyo's, care Dr. W. T. Lawrence,	25 00
Vermont.—Montpelier, Della Carr, for work, care Rev. J. X. Miller,	3 00
Massachusetts.—Auburndale, Extra-Cent-a-Day Band of Cong. ch., of which 10 for student, care Dr. H. T. Whitney, and 10 for building a church, care Mrs. Geo.	

B. Cowles, 20; do., Lasell Miss. Soc. of Lasell Seminary, for use of Rev. H. H. Riggs, 15; do., Mrs. E. E. and Annie Strong, for house for girls, care Mrs. M. W. Ennis, 5; Boston, Travel Club (West Roxbury), through Rev. E. H. Smith, for students, care F. F. G. Donaldson, 10; Bradford, Christian Union of Bradford Academy, for work, care Rev. R. A. Hume, 25; Brookline, Mrs. Elizabeth R. Lovett, for Foochow Hospital, care Dr. H. N. Kinnear, 15; Cambridge, Flora C. Fox, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 20; Haverhill, Myron A. Nichols, for hospital, care Dr. H. N. Kinnear, 5; Holden, Cong. ch., for DeForest Gymnasium, care Miss Charlotte B. DeForest, 5; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Lowell, Charles O. Barnes, through Rev. E. H. Smith, for student work, care Dr. H. T. Whitney, 1; Mt. Hermon, Mt. Hermon ch., toward rebuilding church and school, care Geo. M. Newell, 25; Newton Center, 1st Cong. ch., for Union Theol. Seminary, care Rev. J. J. Banninga, 10; Northampton, Edwards Cong. ch., for work, care Dr. F. F. Tucker, 50; do., do., Anna Parson, for hospital, care Dr. F. F. Tucker, 2.50; Somerville, Highland Cong. ch., Women Workers, for boys' boarding school, care Rev. E. H. Smith, 12; Wellesley, Miss A. B. P. Metcalf, for hospital work, care Dr. H. N. Kinnear, 5; Whitinsville, Village Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 52.50; Winchester, 1st Cong. ch., 15, do., Mission Union, 11, both for furnishing schoolroom, care Miss Carolyn D. Smiley, 26; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; do., Gordon Berry, 40, and Alice F. Day, 10, for DeForest Gymnasium Fund, care Miss Charlotte B. DeForest, 50; —, Friend, for hospital, care Dr. H. N. Kinnear, 50,	449 00
Rhode Island.—Providence, Central Cong. ch., for use of Rev. P. L. Corbin,	165 05
Connecticut.—Hartford, The Misses Camp, for Annie Tracy Riggs Hospital, care Rev. H. H. Riggs, 10; New Haven, United Cong. Sab. sch., for work, care Rev. R. F. Black, 20; Salisbury, Cong. Sab. sch., Young Men's Class, for student, care Rev. R. A. Hume, 30; Terryville, Cong. Sab. sch., for bed in hospital, care Dr. W. A. Hemingway, 20; Waterbury, 2d Cong. ch., Ladies, for Domestic Science Bungalow, Uduvil, 50; Wethersfield, Cong. ch., for use of Rev. J. J. Banninga, 48.55,	178 55
New York.—Antwerp, W. S. Augsburg, through Rev. E. H. Smith, for student, care F. F. G. Donaldson, 10; Ithaca, 1st Y. P. S. C. E., of which 10 for hospital, care Dr. H. N. Kinnear, and 10 for Biblewoman, care Rev. P. L. Corbin, 20; New York, North Cong. Sab. sch., Alpha and Philathea Classes, for schools, care Rev. G. G. Brown, 40; do., Mrs. L. C. Warner, for Domestic Science Bungalow, Uduvil, 175; do., D. S. Bennet, for work, care Rev. E. Fairbank, 50,	295 00
New Jersey.—Upper Montclair, Wallace R. Bostwick, for support of Geo. Wallace Bostwick Memorial Bed in hospital, care Dr. L. W. Case,	20 00
Pennsylvania.—Atglen, Alfred Howard, for hospital, care Dr. H. N. Kinnear, 7.50; Gettysburg, Alice Gulden, for school, care Rev. Paul L. Corbin, 10; Pennsylvania, Y. W. C. A. of Perkiomen Seminary, for work, care Miss F. K. Heebner, 30,	47 50
Ohio.—Mansfield, Emily D. Smith, for student, care Rev. W. L. Beard, 25; Oberlin, Oberlin-Shansi Memorial Assoc., of which	

500 for schools in Shansi and 20 for scholarship, 520; Youngstown, Plymouth Cong. ch., Covenant Circle, 12, Mr. and Mrs. J. W. Parkin, 12, both for pupils, care Rev. B. V. Mathews, 24,	569 00
North Carolina.—Kings Mountain, Cong. Sab. sch., for orphanage, care Dr. G. C. Reynolds,	5 00
Georgia.—Atlanta, ch. of Christ, Atlanta University, for pupil, care Rev. Wm. Hazen,	5 00
Illinois.—Chicago, M. A. H., for school, care Rev. H. K. Wingate,	25 00
Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson,	300 00
Minnesota.—Northfield, Rev. E. M. Williams, for work, care Rev. H. K. Wingate, 25; St. Cloud, Y. W. C. A. of St. Cloud Normal School, for use of Miss Ruth W. Tolman, 5,	30 00
Iowa.—Marshalltown, J. G. Brown, for native worker, care S. L. Caldwell,	35 00
Missouri.—Kansas City, Mrs. A. G. Hull, for work, care Rev. J. J. Banninga,	50 00
Kansas.—Wichita, Albert A. Hyde, for Kodaikanal School Fund,	250 00
Montana.—Missoula, Y. P. S. C. E. of Presb. ch., through Rev. E. H. Smith, for use of Dr. H. T. Whitney,	40 00
Idaho.—Challis, Rev. Hubert G. Adams, for room in Carleton College section of Theol. Seminary building, care Rev. Watts O. Pye,	50 00
California.—Corona, Mr. and Mrs. W. J. Fink, for debt on church, care Rev. R. F. Black, 5; Los Angeles, Anna P. Brooks, for Bible-woman, care Mrs. H. S. Galt, 5; Santa Anna, Cong. ch., for work, care Rev. C. A. Clark, 8,	18 00
Hawaii.—Honolulu, Central Union Sab. sch., for work, care Rev. M. S. Frame,	162 50
Canada.—Montreal, American Presb. ch., Woman's Foreign Miss. Soc., Mrs. E. M. Ames, for work, care Rev. J. J. Banninga,	125 00

From the Canada Congregational Foreign Missionary Society

H. W. Barker, Toronto, Ontario,
Treasurer

For Dondi Building Fund, 4,000 00

England.—London, The Evangelical Continental Soc., for work, care Rev. W. H. Bowers, 47 30

FROM WOMAN'S BOARDS

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Chicago, Illinois,
Treasurer

For use of Miss F. K. Bement, 5 00
For pupil, care Miss M. J. Barrows, 1 00
For pupils, care Rev. R. A. Hume, 7 50—13 50

From Woman's Board of Missions for the Pacific

Mrs. W. W. Ferrier, Berkeley, California,
Treasurer

For use of Mrs. Amy B. Cowles, 20 00
For church, care Mrs. Amy B. Cowles, 10 00
For pupil, care Miss Bertha Allen, 10 00
For scholarship, care Mrs. F. E. Jeffery, 15 00—55 00

From the Canada Congregational Woman's Board of Missions

Miss Emily W. Thompson, Toronto, Canada,
Treasurer

For pupils at Chisamba, 554 88
For pupils at Dondi, 55 00
For use of Miss Diadem Bell, 12 50
For microscope at Chisamba Hospital, 120 00
For orphanage, care Miss A. L. Millard, 15 00—757 38

Income St. Paul's Institute

For St. Paul's Institute, 250 00

Income Higher Educational Work Endowment

Toward equipment of Pasumalai Theol. Seminary, 1,000 00

8,985 78

Donations received in June, 54,073 88

Legacies received in June, 6,816 52

59,889 90

Total from September 1, 1916, to June 30, 1917. Donations, \$703,934.88; Legacies, \$94,706.58 = \$798,641.46.

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. Wm. W. Jordan, 10 00

Mexico Forward Movement

Massachusetts.—Holyoke, 2d Cong. ch., 5;

Palmer, Cong. ch., 15, 20 00

Connecticut.—West Hartford, Cong. ch., 25

New York.—Churchville, Cong. ch., Union Service, 5.78; East Bloomfield, Rev. D. J. Torrens, 5; Lockport, East Cong. ch., 15, 25 76

Pennsylvania.—New Oxford. Correction:

Item acknowledged in June Herald from Louis B. Frith should read Mrs. M. A. Swartz.

Ohio.—Cleveland, United Cong. ch., 25

46 26

Elizabeth Barrows Ussher Memorial Hospital Fund

New Hampshire.—Concord, West Cong. ch.,

Ladies' Miss. Soc., 10; Manchester, 1st Cong. ch., 25, 35 00

Massachusetts.—Swampscott, 1st Cong. ch.,

6.13; do., Florence E. Brown, 1; —, Friend, 5, 12 13

New York.—Astoria, Miss M. A. Halsey, 5;

New York, 5th-av. Presb. ch., 1; do., Mr. and Mrs. C. G. Stoddard, 100, 106 00

Pennsylvania.—Pittsburgh, Mary E. Holmes, 10; do., Friend, 1, 11 00

164 13

Advance Work in the Philippines

Maine.—Westbrook, Mr. and Mrs. W. K. Dana, 100 00

New Hampshire.—Concord, Annie A. McFarland, 10 00

Vermont.—Peacham, Moses W. Martin, 10 00

Massachusetts.—Chelsea, R. Y. Russell, 10;

Millbury, Elizabeth M. Garfield, 10;

Millis, Cong. ch., 5; Pittsfield, 1st Cong. ch., Wm. H. Swift, 100; Whitinsville, Arthur F. Whitin, 100; Worcester, Mrs. G. A. Jordan, 10, 235 00

Connecticut.—East Hartford, 1st Cong. ch.,

Lizzie L. Buck, 1; Hartford, Chas. C. Russ, 5; Litchfield, Emma L. Adams, 5;

Middletown, Ida M. Kelgwin, 3; Norwich, Miss M. F. Norton, 25, 39 00

New York.—New York, D. S. Bennet, 10 00

Illinois.—Chicago, Geo. M. Clark, 100;

Evanston, M. A. Dean, 100, 200 00

Michigan.—Portland, Mrs. C. J. Warren, 5 00

Minnesota.—Minneapolis, F. W. Lyman, 100 00

Iowa.—Strawberry Point, Parke Buckley, 10 00

719 00